THE FOUR EPISTLES Of A. G. BUSBEQUIUS,

Lyonell Tollemache 1728

Concerning his

EMBASSY INTO TURKEY.

Being Remarks upon the Religion, Customs, Riches, Strength and Government of that People. As also a Description of their Chief Cities, and Places of Trade and Commerce.

To which is added,

His Advice how to Manage War against the *Turks*.

Done into English.

LONDON,

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To the Right Honorable

POWLETT St. JOHN,

EARL of

BOLINGBROOKE,

And Baron of St. *John* of *Bletſoe.*

My Lord,

THE Tranſlator of this ingenious and moſt uſeful Piece not ſurviving to ſee it publiſh'd, upon Peruſal of the Copy, I found the excellent Performance and Merit of the Work did not only deſerve juſt Care of the Impreſſion, but alſo ſome Emi-

nent Person to Recommend its Appearance in the World. I embrac'd the Opportunity I had often wish'd, of expressing in some measure, my Respect and Zeal for your Lordship; wherein I do but Comply with all Admirers of true Worth and Honour. Every Body will allow, that a better Guardian could not be Chosen for this posthumous Offspring; and your Lordship will easily pardon my imploring your Protection of an Orphan. The Historical Part of this Treatise is so Just and Exact, and the Remarques in it discover so much of Observation,

tion, Experience and Judgment, that it ſeem'd a proper Offering for your Lordſhip's Acceptance; who are particularly happy in a ſenſible and juſt manner of Thinking. Nor has your Lordſhips Felicity Terminated in a true Diſcerning of Things; you have reduc'd your Sentiments to Practice, and prov'd the Juſtneſs of your Notions, by a ſingular and conſtant Regularity in your Life. You have hereby brought an Acceſſion of Reputation to the memory of your Noble Anceſtors, by preſerving each Virtue of theirs with its utmoſt Luſtre, even in a vici-

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ous Age. You continue to convince the World, that Temperance and Conversation, Management and Liberality, are consistent Virtues. Prudence, Justice and Charity have carry'd an Ascendant in the whole Course of your Actions. You have not only been happy in having early made Choice of a good Principle to direct you; but in a constant Adherence to its Dictates. You were from hence instructed to express, upon all Occasions, a Hearty and Noble Concern for your Country, which is the true and ancient Test of English *Worth;*

and

and I muſt do our Country the Right to ſay, they are highly ſenſible of it; as appears by that worthy and juſt Character which is univerſally given of my Lord Bolingbrooke. *Your Relations and Friends have the next ſhare in your Kindneſs; and among the latter, I may truly Rank all Perſons of Merit. You have declin'd no Opportunity of Obliging any Man of Deſert; and through your whole Life, have not given Occaſion to make ſo much as One Man your Enemy. Wherefore I am ſafe in what I have ſaid of your Lordſhip, and the World will*

will only forgive my ſaying ſo little, in conſideration of that Modeſty which is Conſpicuous amongſt your Other Virtues. Wherefore I ſhall only beg Pardon for ſurpriſing you with this Addreſs, and Permiſſion to ſubſcribe my ſelf, among the reſt of your Admirers,

My Lord,

Your Lordſhips moſt devoted

Humble Servant

N. TATE.

The Four

EPISTLES

OF

Augerius, Giſlenius, Busbequius,

Concerning his

Embaſſy into *TURKY.*

EPISTLE I.

SIR,

AS I promiſed you, at parting, to give you a full Account of my Journy to *Conſtantinople*; ſo, I ſhall now make good my Word, and, I hope, with Advantage too. For I ſhall alſo acquaint you with my Adventures in my Travel to *Amaſia*, as well as That to *Conſtantinople*, the *former* being leſs uſed, and conſequently far leſs known, than the *later*. My deſign herein, is, to allow you a part of the Solace, of what happened pleaſurable to

me; for ſo the ancient Friendſhip betwixt us obliges me, to appropriate no Joy to my ſelf, but to communicate the ſame to you; but, as for what happen'd incommodious to me, (as, in ſo long and tedious a Journey, ſome things muſt needs do,) thoſe I take to my ſelf; neither would I have you concern'd in them, at all; for, the Danger being now paſt, the more grievous they were to ſuffer, the more pleaſant will they be, even to my ſelf, to remember and commit to Writing.

You are not ignorant, that, when I returned from *England*, after the Solemnization of the Marriage of King *Philip* and Queen *Mary*, at which I was preſent, as an Attendant, in the Train of his Excellency *Don Pedro Laſſus*, who, on that occaſion, was ſent thither, as an honorary Embaſſador, by *Ferdinand*, King of the *Romans*, my moſt gracious Lord; I ſay, you are not ignorant, how the ſaid King *Ferdinand*, by his Letters, ſummoned me to this Journy. I received his Commands, by Letter, when I was at *Liſle*, on the 3*d* of *November*, and I made no longer ſtay, than to viſit *Buſbec*, only to take my leave of my Father and Friends; but, taking *Tornay* in my way, I haſtned to *Bruſſels*, where I met the aforeſaid *Don Laſſus*, who ſpurred me on to the Voyage, ſhewing me the King's Letters to him too, commanding him to preſs me forward: So that I immediately took Horſe, and made what haſte I could to *Vienna*. My Journy thither was very troubleſome, both by reaſon of

of my unaccuſtomedneſs to ride upon ſuch inconvenient Horſes, as I could then get; and alſo becauſe the Seaſon of the Year was not fit for Travel, the Weather being tempeſtuous, the Ways dirty, and the Days ſhort; ſo that I was forced to borrow a great part of the Night, and to paſs through uncouth, and almoſt unfrequented, Ways, in the dark; not without the great hazard of my Life.

Aſſoon as ever I came to *Vienna*, I was introduced into the Preſence of King *Ferdinand*, by his Secretary of State, the Heer *John Vander Aa*: That Prince received me with the reſpect he uſed to ſhew to thoſe Perſons, of whoſe Probity and Faithfulneſs he hath conceived a great Opinion: He was pleaſed to entertain me with a large Diſcourſe, what Advantages he had promiſed to himſelf from me, and how much it concerned him that I ſhould undertake this Embaſſy, and that ſpeedily too; for he had ſolemnly promiſed the Baſſa of *Buda*, That the Envoy, he was to ſend, ſhould be in *Buda*, without fail, about the beginning of *December* next; and, for his part, he was unwilling the *Turks* ſhould take any advantage to break *their* Agreement, upon pretence that he had failed in performing of *his*.

There were but 12 Days to the time preſcribed, a ſpace little enough to prepare for a ſhort Journy, much leſs for ſo long and tedious a one; and yet ſome of thoſe ten Days were to be cut off too, by a Journy, which

the King commanded me to make to *Comora*, to visit *John Maria Malvezius*; for the King, my Master, thought it very advisable for me, who had then but little Acquaintance in the *Turkish* Affairs, to consult that experienced Person, and to be informed by him, *ore tenus*, of the Manners and Disposition of that Nation; for *Malvezius* had been *Ferdinand*'s Embassador, for several Years, with *Solyman* the *Turkish* Emperor at *Constantinople*; even from that very time that the Emperor *Charles* had, for weighty Reasons of State, made a Truce with the *Turks*, by his Embassador the Heer *Gerard Veldwickius*; for at the same time also, he made an 8 Years Truce with the said *Solyman*, in the Name of King *Ferdinand*.

At that time *Malvezius* was one of the Retinue of *Veldwickius*; and, when he was returned from thence, *Ferdinand* sent him back again to *Constantinople*, to reside there as his Embassador in Ordinary; that so he might prevent the Incursions of the *Turks* upon the Kingdom of *Hungary*, as having an Agent there, who might complain to the Grand Seignior himself of the Injuries of his Bassa's and Governors, and demand Satisfaction for the same.

But it happened, not long after, that an occasion being offered of uniting *Transilvania* with the rest of *Hungary*; and the *Hungarians* themselves did very much desire that it should be done, as judging it conducive to the Grandeur and Dignity of that Kingdom; *Ferdi-*

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nand was not willing to neglect ſo fair an Opportunity, and therefore he tranſacted the Matter with the Widow, and Son, of *John* the *Vayvod*, (who was ſometimes called King of *Hungary*) that he might receive *Tranſilvania* in exchange for other Provinces; and ſeeing theſe Tranſactions could not be wholly concealed from the *Turks*, *Ruſtan* the Grand Viſier (*Solyman*'s Son in Law, and the Chief of his Counſellors) uſed to ſend for *Malvezius*, and to demand of him, Whether thoſe things were true, which were commonly bruited? He ſtifly affirmed, That they were utterly falſe, and offered to pawn his Head for the Truth of what he ſpake. But when *Ferdinand* was actually poſſeſſed of all *Tranſilvania*, ſo that the Matter could no longer be diſſembled, the Grand Seignior was very angry with *Ruſtan*, for giving ſo much credit to *Malvezius*; and *Ruſtan* was more enraged at *Malvezius*, for putting ſo palpable a Cheat upon him. To be ſhort, *Malvezius* is caſt into Priſon, his Eſtate, Goods and Family are ſeized. He was kept cloſe Priſoner almoſt two Years, under ſtrict Guards, whereby he contracted a Diſtemper, *viz. Difficulty of Urine*, which afterward proved Mortal to him, in regard they ſuffered no Medicine to be brought unto him, for the Cure of his *Dyſuria*; for, the truth is, the *Turks* are always upon the extreme, either over-fond, when they would ſhew themſelves Friends; or over-bitter, when they are Angry. But ſeeing the ſtate

of their Affairs at that time, by reaſon of Domeſtick Diſcords, was very unſettled, and thereupon required rather Peace than War; and beſides, the Matter of reducing *Tranſilvania*, by Arms, went but ſlowly and unſucceſsfully on; they were eaſily perſuaded to lay aſide the thoughts of War, and to compound the Matter by a Friendly Agreement.

Matters ſtanding thus, the *Turks* inſiſted upon the intire Reſtitution of *Tranſilvania*; but *Ferdinand* would by no means quit his Intereſt therein; neither would he vacat the Agreement with the *Vayvod*, as being neither obtained by Fraud, nor extorted by Force. And to bring down the *Turks* to thoſe Terms, *Anthony Wrantzius*, a *Dalmatian*, Biſhop of *Agria*, and *Francis Zay*, Commander of thoſe Gallies or ſmall Veſſels, which the *Hungarians* call *Saicks*, (both of them faithful and induſtrious Perſons, and therefore cull'd out by *Ferdinand* for that Employment) were ſent Embaſſadors to *Conſtantinople*.

Upon their Arrival, *Malvezius* was delivered out of Priſon, and ſent back to *Ferdinand* with Letters from *Solyman*. In a ſmall time after his return, he was ſent back by *Ferdinand* to *Conſtantinople*, with his Anſwer to *Solyman*'s Letters; and was deſigned to remain, as his Embaſſador in Ordinary there, when once Peace was eſtabliſhed between them. Being on his Journy, when he had reached as far as *Comora* (a Caſtle ſeated on the Confluence

of

of the *Danow* and the River *Vaga*, a Frontire Gariſon againſt the *Turks*) the Diſeaſe, which he had contracted in Priſon, returned with ſuch Violence upon him, that he was forced to make a ſtop, and deſpairing of his Recovery, he wrote to the Emperor *Ferdinand* beſeeching him to appoint another Embaſſador in his ſtead.

Upon the receipt of his Letter, *Ferdinand* was at a ſtand; he did not fully believe, nor yet altogether disbelieve, him; he was inclined to ſuſpect, that the Memory of his *former* Sufferings, and the fear of *future ones*, did deter him from that Employment, rather than the danger of his Diſeaſe; and yet, on the other ſide, he did not think it creditable for himſelf to employ a Man that had ſo well deſerved of him and of the Common-wealth, in any Service againſt his Wilk But the Death of *Malvezius*, which followed a few Months after, did ſufficiently convince him, that his Diſeaſe was not pretended, to decline the Employment, but was really a Mortal one.

Upon this, I was ſubſtituted in the Place of *Malvezius*. But being unexperienced (as I ſaid before) in the Affairs and Manners of the *Turks*, King *Ferdinand* thought it adviſeable for me to beſtow a Viſit upon *Malvezius*, in his Sickneſs; that ſo, by his Directions and Advice, I might be better cautioned and arm'd againſt any Impoſitions of the captious *Turks*. Two Days I ſtaid with him, which was as much as the ſtraitneſs of my time

would permit; and I husbanded them so well, as to be informed, by him, what I was to act and what to avoid, in my daily Conversation with the *Turks*.

Whereupon I posted back to *Vienna*, and began, with great application and diligence, to prepare Necessaries for my Journy. But such was the flush of Business, and so little the time allowed to dispatch it, that, when the Day fixt for my departure came, tho' the King did earnestly press me forward, and I had been toilsomly busy all the day in equipping my self, and in causing Bag and Baggage to be pack'd up, even from the fourth Watch; yet it was the first Watch of the following Night, before I could be quite ready; but then the Gates of *Vienna*, which at that time of Night us'd always to be shut, were opened on purpose for me. The Emperor went abroad a Hunting that Day, but he told his Followers, That he did not doubt but that I would be upon my Way, before he returned from his Sport in the Evening, and it fell out accordingly; yet so, that I was but just gone before he came home.

At 11 a Clock at Night, we came to *Ficisminum*, a Town in *Hungary*, 4 Miles from *Vienna*; there we Supp'd, for our haste was so great that we came Supperless out of Town; from thence we travelled towards *Comora*. The Emperor, among the rest of his Commands, had enjoyn'd me to take along with me to *Buda*, one *Paul Palinai* from *Comora*,

mora, a Man well acquainted with the Rapins and Depredations of the *Turks*, and ſo was beſt able to aſſiſt me in my Expoſtulations with the Baſſa of *Buda*, and in my Demands for ſatisfaction of Injuries received. But he, not in the leaſt ſuſpecting that my departure would have been ſo punctual at the Day appointed, had not yet ſtirred from his own Houſe, and there was no Body could tell, when he would come; which uncertainty troubled me very much. I acquainted King *Ferdinand* therewith, by Letter, and all the next Day ſtayed at *Comora* expecting his coming.

But the third Day, I paſſed over the River *Vaga*, and proſecuted my Journy towards *Gran*, the firſt Gariſon of the *Turks* I came to in *Hungary*. Col. *John Pax*, Governor of *Comora* had ſent 16 Horſe with me (of thoſe that the *Hungarians* call *Huſſars*) to be my Guard; and he had given them a Charge not to leave me, till they came in ſight of the *Turkiſh* Convoy, for the Governor of *Gran* had ſignified to me, that his Soldiers ſhould meet me half way. We travelled about three Hours through a vaſt Plain, when, behold! there appeared afar off 4 *Turkiſh* Horſe; and yet, notwithſtanding, my *Hungarian* Guard accompanied me ſtill, till I deſired them to retire; for I was afraid that if they ſhould come up to the *Turks*, ſome troubleſome Bickering would have intervened betwixt them.

As ſoon as the *Turks* ſaw me to draw near, they rode up to me, and ſaluted me by my Coach-ſide; thus we paſſed on a while togegether, diſcourſing interchangeably one with another, (for I had a little Youth for my Interpreter.) I expected no other Convoy, but when we deſcended into a low Valley, I ſaw my ſelf, on a ſudden, ſurrounded with a Party of about an 150 Horſe. It was a very pleaſant Spectacle to a Man, unaccuſtomed to ſee ſuch Sights; for their Bucklers and Spears were curiouſly painted, their Sword-handles bedeck'd with Jewels, their Plumes of Feathers party-coloured, and the Coverings of their Heads were twiſted with round Windings as white as Snow; their Apparel was Purple-coloured, or at leaſt a dark Blew; they rode upon ſtately Praunſers, adorn'd with moſt beautiful Trappings. Their Commanders came up to me, and after Friendly Salutation they bid me Welcome; and asked me, how I had fared on my Journy? I anſwer'd them as I thought fit; and thus they led me to *Gran*, for ſo the Caſtle is called, ſituate on an Hill, whoſe Foot is waſhed by the *Danow*, with a Town adjoining, built in a Plain. I retired into the Town, the Arch-biſhop whereof is Primate of *Hungary*, and for Dignity, Authority and Opulency, is inferior to no Nobleman of that Kingdom.

Here I was entertained, not after a Courtly, but after a Military, manner; for inſtead of Beds, they ſpread abroad courſe ſhaggy Rugs

of

of Tapeſtry upon hard Boards; there were no Bed-ticks nor Sheets: Here my Family had the firſt taſte of *Turkiſh* Delights (forſooth;) as for my ſelf, I fared better, for my Bed was carried along with me, whitherſoever I went.

The Day after my Arrival, the *Sanziac* of the Place (for ſo the Turks call a Governor, becauſe a *Sanziac (i. e.)* a gilded braſs Ball, is carried before him on the top of a Spear, as a Cornet to a Troop of Horſe) was very earneſt to ſpeak with me; and tho' I had no Letter, nor any other Command to deliver to him, yet ſuch was his importunity, that go I muſt. And when I came, I found he had no Buſineſs with me, but only to ſee and ſalute me, and to ask me ſomething of my Errand; and thus, exhorting me to promote a Peace, he wiſh'd me a happy Journy. In my Paſſage, I admir'd to hear the croaking of Frogs in ſuch a cold Seaſon of the Year as the Month of *December*; the cauſe was, the Waters ſtagnant in thoſe Places are made warm by ſulphureous Exhalations.

Leaving *Gran*, I went towards *Buda*; but, to be ſure, I took my Breakfaſt before-hand, which was likely to be my Dinner alſo; for there was no Place to bait at, before I came to *Buda*. The *Sanziac*, or Governor of the Place, with all his Family, together with the Horſe which he commanded, came out of the Town with me, to bring me on my Way: I could by no means perſuade him to omit this

this Office of Reſpect. The Horſe, as ſoon as they came out of the Gates, began to ſhew me ſome ſport, curvetting and diſcharging one againſt another; they threw their Bonnets on the ground, and Galloping their Horſes with full ſpeed, by them, they took them up by the Points of their Spears; and many ſuch Ludicrous Pranks did they perform. Amongſt the reſt of them, there was a *Tartar*, who had thick Buſhy Hair hanging down over his ſhoulders; they told me, that he always went Bare-Headed, and would never have any other fence for his Head, either againſt the Violence of the Weather, or the Hazards of a Battle, but his own Hair. The *Sanziac*, after he had accompanied me as far as he pleaſed, returned home, but not before we had taken our leaves one of another, and he had left ſome Guides for my Journy, in my Retinue.

When I drew near to *Buda*, a few *Turkiſh Chiaux's* met me on the way, (they are in the nature of Purſuivants, or Sergeants at Arms, to carry about the Commands of the Grand Seignior, or his Baſſa's, and are Officers of great eſteem in that Nation,) by them I was brought to Lodg in the Houſe of a Citizen, who was an *Hungarian*, where my Baggage, Coach and Horſes, was better provided for, than my ſelf; for the *Turks* take ſpecial care, that Horſes, with their Equipage, be well accommodated; as for the Men, if they have but an Houſe over their Heads to ſhelter them from

from the Weather, they think they may ſhift well enough for themſelves. The Baſſa of *Buda* ſent one to viſit me, and to bid me welcome, his Name was *Tuigon*, (which in *Turkiſh* ſignifies a Stork,) by him he excuſed himſelf to me, that he could not admit me into his Preſence for ſome Days, becauſe of a grievous Diſeaſe he laboured under, but as ſoon as ever he recover'd a little ſtrength, he ſaid, he would wait upon me. This delay was the occaſion, that the aforemention'd abſence of *Palinai* was leſs prejudicial to me, than otherwiſe it would have been, (to ſay no more,) for he uſed great diligence to poſt after, leſt he might come too late, and accordingly he overtook me a little while after.

I was detained at *Buda* a long time, by reaſon of the Sickneſs of the Baſſa; 'twas thought his Diſeaſe was Grief, which he had conceived for the loſs of a great Sum of Mony, which was ſtoln from the place in which he had hid it, for he was commonly reported to be a Penurious and Sordid-Spirited Man. When he heard, that I had brought the Heer *William Quacquelben* with me, a great Philoſopher, and an excellent Phyſician too, he earneſtly intreated me, that he might give him a Viſit to adminiſter ſome Phyſick to him, in order to his Cure. I eaſily granted his Requeſt, but ſoon after was almoſt ready to repent of my Facility: For the Baſſa grew worſe and worſe, and, 'twas thought, he would not have recovered; ſo that I was afraid, if he had

had Died, the *Turks* would ſay, my Phyſician had Kill'd him; and, by that means, the good Man might have run a great Hazard, and I my ſelf alſo might have born part of the Infamy, as being acceſſory thereunto; but it pleaſed God to free me from this Anxiety, by reſtoring the *Baſſa* to his Health.

'Twas at *Buda* I got the firſt ſight of the *Janizaries*, ſo the *Turks* call their Prætorian Foot; their Number, when it is fulleſt, is Twelve Thouſand, and their Prince diſperſes them all over his Dominions, either to Gariſon his Forts againſt an Enemy, or to be a Safeguard to *Chriſtians* and *Jews*, againſt the injurious Rage of the Multitude; for there is no well Inhabited Village, Town, or City, wherein there are not ſome or other of theſe *Janizaries* to Protect *Chriſtians*, *Jews*, and other helpleſs Perſons, from the Fury of the Rabble. The Caſtle of *Buda* is always Gariſon'd by them; their Habit is a long Garment down to their Ankles; upon their Heads they wear the Sleeve of a Coat, or Cloak, (for from thence, as they ſay, the Pattern was drawn,) their Head is put into part of it, and part of it hangs down behind, flapping upon their ſhoulders; in the Front, or Fore-part of it, there ariſeth a Silver-Cone, ſomewhat long, guilt over with Gold, and wrought with Jewels, but they were of an ordinary ſort. Theſe *Janizaries* uſually came to me by Couples; when they were admitted into my Dining-Room, they bowed down

their

their Heads and made Obeyſance, and preſently they ran haſtily to me, and touched either my Garment, or my Hand, as if they would have kiſs'd it; and then forc'd upon me a Bundle, or Noſegay, of *Hyacinths*, or *Narciſſus*'s, and preſently they retired backward, with equal ſpeed, to the Door, that ſo they might not turn their Backs upon me, (for that is accounted undecent, by the Rules of their Order,) when they came to the Door, there they ſtood, with a great deal of modeſty and ſilence, with their Hands upon their Breaſts, and fixing their Eyes upon the ground, ſo that they ſeemed liker *our* Monks, than *their* Soldiers. But when I had given them ſome Caſh, (which was the only thing they aimed at,) they bowed their Heads again, and giving me thanks with a loud Voice, they wiſhed me all happineſs, and departed. The Truth is, unleſs I had been told before, they were *Janizaries*, I ſhould have thought them to have been a kind of *Turkiſh* Monks, or Fellows of ſome College or other amongſt them. Yet theſe are the *Janizaries* that carry ſuch a Terror with them, whereſoever they come.

Some *Turks* ſupp'd with me often at *Buda*, and were mightily taken with the delicious ſweetneſs of my Wine: It is a Liquor that they have but little of in *Turky*, and therefore they more greedily deſire it, and drink it more profuſely, when once they come where it is. They continued Carouſing till late at Night,

Night, but afterwards I grew weary of the ſport, and therefore roſe from Table, and went to my Chamber; but as for Them, they went away ſad, becauſe they had not their full ſwing at the Goblet, but were able to ſtand upon their Feet. As ſoon as I was gone, they ſent a Youth after me, deſiring me to let them have their Fill of Wine, and that I would lend them my Silver-Cups to drink it in; for they were willing, by my leave, to ſit at it all Night in ſome Corner or other of the Houſe. I granted their requeſt, and ordered ſo much Wine to be given them, as they deſired, with Bowls to drink it in. Being thus accommodated, they tippled it out ſo long, till they were even Dead-drunk, and tumbling down, lay faſt aſleep upon the ground. You muſt know, that it is a great Crime in *Turky* to drink Wine, eſpecially for thoſe who are well ſtricken in Years; as for the Younger ſort, they think the Offence to be more Venial, and therefore more excuſable in them. But ſeeing they expect no leſs Puniſhment, after Death, for drinking a little Wine, than if they drank never ſo much, when once they have taſted of that Liquor, they go on to drink more and more; for having once incurr'd the Penalty of their Law, now, they think, they may ſin *gratis*, and account Drunkenneſs as a matter of Gain. This Opinion, and others more abſurd than This, do the *Turks* hold concerning Wine, of which I will give you a remarkable Inſtance: I ſaw an-

Old

Old Man at *Conſtantinople*, who, after he had taken a Cup of Wine in his Hand to Drink, us'd firſt to make an hideous Noiſe; I asked his Friends, Why he did ſo? They anſwered me, that, by this Outcry, he did as it were warn his Soul to retire into ſome ſecret corner of his Body, or elſe wholly to Emigrate, and paſs out of it, that ſhe might not be guilty of that Sin which he was about to commit, nor be defiled with the Wine, that he was to guzzle down.

But to return to *Buda*.

'Twould be too tedious for me to give you a large Deſcription of this Place, and it were a Task fitter for one that writes a Book, not a Letter; yet not to be wholly ſilent, *Buda* lies in a pleaſant place, and in a very fruitful Country, it is extended all along the Brow of an Hill, ſo that on one ſide it borders on a riſing ground, abounding with choice Vineyards, and on the other ſide it is watred by the River *Danow*, running by it; and beyond the *Danow*, there is the Town of *Peſt*, and a large Campain adjoining, both which Proſpects are in view of *Buda*, ſo that this Place ſeems naturally deſigned for the Metropolis of *Hungary*. It was anciently Adorned with many ſtately Palaces, belonging to the Nobles of *Hungary*, but thoſe goodly Piles are now either quite fallen to the ground, or elſe have many Props to ſupport them from tumbling down; they are Inhabited moſtly by the *Turkiſh* Soldiers, whoſe daily Pay being but enough

enough to ſupport them, they have no overplus to lay out in Tyling, or Repairing, ſuch large Structures; and therefore they do not much regard, whether it Rains thro' the Roof, or whether the Walls be full of Cleſts, provided they have a dry place to ſet their Horſes, and their own Beds, in; the upper part they think concerns them not, ſo that they make a great part of the upper Stories to be Inhabited by Weazels and Mice.

Beſides, 'tis a piece of Religion in *Turky*, not to covet Magnificent Buildings; for, (ſay they) 'tis a ſign of a Proud, Lofty, and Aſpiring Mind, to covet Sumptuous Houſes, as if ſo frail a Creature as Man did promiſe a kind of Immortality, and an Everlaſting Habitation, to himſelf, in this Life; when alas! we are but as Pilgrims here, and therefore ought to uſe our Dwellings, as Travellors do their Inns, wherein if they are ſecured from Thieves, from Cold, from Heat, and from Rain, they ſeek not for any other Conveniencies. So that all over *Turky* you will hardly find a ſtately Houſe, tho' the Owner of it be never ſo great, or Rich, a Man; the Commonalty of them live in Huts and Cottages; the Nobles are for handſome Orchards, Gardens, and Baths; but as for their Houſes, tho' the Numerouſneſs of their Families require large ones, yet they have no handſome Gate-houſes, or Porches, belonging to them, nor Court-Yards, nor any thing elſe Magnificent, or worthy of any Admiration.

Herein

Herein they reſemble the *Hungarians*, for, except *Buda*, and (perhaps) *Presburgh*, there is ſcarce any City in *Hungary* that you can call well-built. This Cuſtom, I ſuppoſe, they derived from their Anceſtors, for they being a People given to Camp-diſcipline and therein trained, did not care a ruſh for building great Houſes, but looked upon their Towns only as Temporary Habitations, which they were about to leave.

Moreover, whilſt I was at *Buda*, I was very much taken with the ſight of a ſtrange kind of Fountain that is without the Gate of the Town, in the way leading to *Conſtantinople*, the Water whereof at top was boyling hot, and yet in the bottom there were Fiſhes playing up and down; ſo that you would think, they muſt needs be throughly boyled, before you could take them out.

'Twas the 7*th* of *December*, before the Baſſa was ſo well recovered as to admit me to his Preſence; and then, after I had ſweetned him with ſome Preſents, I made my Complaint to him of the Inſolency and Ravagings of the *Turkiſh* Soldiers; and demanded Reſtitution of what they had wrongfully taken away, contrary to the expreſs Articles of the Truce made, and which he himſelf, in his Letter to *Ferdinand*, had promiſed him ſatisfaction for, if he pleaſed to ſend an Envoy to *Buda*. But he, like a cunning Gameſter, made as many Complaints of the Injuries and Loſſes They had ſuſtained by Our Soldiers: And as for

for his Promiſe to reſtore the Places they had wrongfully ſeized and taken away from the Emperor; he eluded it, by ſheltring himſelf under this Dilemma, *Either I made a Promiſe, or I did not*; if I made no Promiſe, then you can demand nothing of me: If I did make a Promiſe, I know, Sir, you are a Perſon of that Underſtanding as not to conceive, that I can or will perform it; for I am ſent hither by my Maſter to enlarge, not to diminiſh, the Bounds of his Empire, ſo that I muſt by no means make his condition worſe than it was; 'tis my Maſter's Buſineſs, (Sir) not Mine; what you have to ſay on this Head, pray propound it to him, when you come to *Conſtantinople*: To be ſhort, Sir, you know I am but newly recovered, and therefore am not in a condition to maintain any further Diſcourſe. When this courſe Complement was put upon me, I thought 'twas time to be gone, neither could I get any thing elſe from him, only a Truce, till the Grand Seignior's mind was known.

I obſerved, that when I was introduced to the Baſſa, they obſerved the old *Roman* Cuſtom of crying aloud, *Welcom, Welcom*; and ſo wiſhing an happy Iſſue to my Negotiation: I obſerved alſo, that the *Turks* count the Left Hand to be moſt Honourable in ſome particular Caſes; the reaſon they give, is, becauſe the Sword is worn on that ſide, and he that is on the Right Hand has, as it were, the Command of the Sword of him that is at his Left, whereas his Own is free, Mat-

Matters being thus compoſed at *Buda*, as well as we could, my Companion *Palinai* returned to the Emperor, but I, for my part, ſhipp'd my Horſes, Coaches, and all my Family on ſome Veſſels, prepared for me on the *Danow*, and ſo paſſed down the Stream to *Belgrade*; this was a ſhorter Cut, and alſo more ſecure; for my Journy by Land to *Belgrade* would at that time have coſt me at leaſt 12 Days, eſpecially having ſuch a deal of heavy Baggage with me; and, beſides, we had been in danger to be Robb'd by the *Heyduc's*, ſo the *Hungarians* call a ſort of plundering Thieves and Robbers: But upon the Water there was no fear at all of them; and, beſides, we compaſſed our Journy in 5 Days. The Veſſel, in which I was, was drawn along by a leſſer Pinnace, in which there were 24 Oars; the other Veſſels had but two large Oars apiece. The Mariners rowed Night and Day without any intermiſſion, excepting only a few Hours that the poor Souls borrow'd to ſleep and eat in. In my Paſſage down the River, I could not but obſerve the venturouſneſs, not to ſay temerity, of the *Turks*, who were not afraid to ſail on in the miſtieſt Weather, in the darkeſt Night, and when the Wind blew very hard, too; and, beſides, there were many Water mills, with ſeveral Trunks and Boughs of Trees hanging over the Banks, which made our Paſſage very dangerous; ſo that ſome times our Veſſel, by the boiſterouſneſs of the Wind, was driven to the Bank,

and

and there dash'd against old stumps of Trees hanging over, so that it was like to split; this is certain, that she lost some Planks out of her Hulk, which made a terrible crack and noise when they were loosed therefrom. This noise awak'd me; leaping out of my Bed I advis'd the Mariners to be more cautious; they lift up their Voices, and gave me no other Answer than *Alaure*, i. e. *God will help*, and so I might go to Bed again, if I would. Tho' We sped pretty well, yet I am apt to believe, that, at one time or other, such dangerous Sayling will be fatal to some Passengers. In our Passage, I saw *Tolna*, a handsome Town in *Hungary*; I cannot forbear to mention it, because there we had very good White-wine, and, besides, the Inhabitants were very courteous to us. Moreover, we passed in sight of the Castle of *Walpot*, seated on an Hill, and of other Castles and Towns besides; we saw also where the River *Drave*, on the one side, and the *Tibiscus*, or *Taise*, on the other, made their Influx into the *Danow*. As for *Belgrade* it self, it is seated at the confluence of the *Save* and the *Danow*; the old City is built in the extreme Angle of the Promontory, the Building is old, it is fortified with many Towers and a double Wall: Two parts of it are wash'd by the *Save* and the *Danow*, but on that part where it is joyned to the Land, it hath a very strong Castle on high Ground, consisting of many lofty Turrets made of square Stone; before you come into the City, there

there is a vaſt company of Buildings, and very large Suburbs, wherein ſeveral Nations do inhabit, *viz.* *Turks*, *Greeks*, *Jews*, *Hungarians*, *Dalmatians*, and many others. For you muſt know that ordinarily over all the *Turkiſh* Dominions, the Suburbs are larger than the Towns, but take them both together, they give the reſemblance of large Cities: 'Twas at this Town, that I firſt met with ſome ancient Coins, wherein, as you know, I take a great delight, and my Phyſician aforeſaid, Dr. *Quacquelben* fitted me to an Hair, as we ſay, for he was as much addicted to thoſe Studies as my ſelf. I found a great many pieces, which on one ſide repreſented a *Roman* Soldier, plac'd between a *Bull* and a *Horſe*, (for 'tis known, that the Legions of upper *Mœſia* did anciently encamp hereabouts) with this Inſcription, *Taurunum*. This City, in the Memory of our Grandfathers, was twice violently aſſaulted by the *Turks*, firſt, under *Amurath*; next, under *Mahomet* who took *Conſtantinople*; but the *Hungarians*, under the Banner of the Croſs, made ſuch a vigorous defence, that the *Barbarians* were beaten off with a great deal of loſs. But at laſt, in the Year, 1520. *Solyman*, in the beginning of his Reign, came before it with a vaſt Army, and finding it, either by the neglect of young King *Ludovicus*, or by the Diſcords of the factious *Hungarian* Nobles, deſtitute of a Gariſon able to defend it, he took that opportunity to aſſault it, and ſo eaſily became Maſter thereof.

And

And that Door being once opened, an *Iliad* of Miſeries broke in upon poor *Hungary*, of which ſhe is ſadly ſenſible to this day; for this Paſs being gained, there followed the Slaughter of King *Lewis Ludovicus*, the taking of *Buda*, the inſlaving of *Tranſilvania*, and a flouriſhing Kingdom hereby brought under the Yoke, not without a Terror ſtruck into the Neighbouring Nations, leſt they alſo ſhould partake of the ſame Calamities: By which Example, *Chriſtian* Princes may take warning, never to think their Frontier Towns and Caſtles to be ſtrong enough, nor ſufficiently provided, againſt ſo potent an Enemy as the *Turk*. For the truth is, the *Ottomans* are herein not unlike to great Rivers, whoſe ſwelling Waves, if they break down any part of the Bank or Jitty that keeps them in, ſpread far and near, and do abundance of miſchief; ſo the *Turks*, but far more pernicioufly, having once broke through the Obſtacles that ſtopt them, make a vaſt ſpoil where-ever they come. But to return to *Belgrade*, that I may proſecute the reſt of my Journy to *Conſtantinople*.

After I had provided my ſelf in that City of all things neceſſary for a Land-Journy, I left *Semandria*, heretofore a Town or Caſtle of the Deſpots of *Servia* on the left ſide of the *Danow*; from whence we journied towards *Niſſa*. In our way thither, the *Turks* ſhewed us, from the higher Grounds, the Mountains of *Tranſilvania*, with ſnowy Tops, but at a great

great distance from us; and, moreover, they pointed with their Fingers, where the Ruins of *Trajans* Bridge were: After we had past the River called *Morava*, we came to a Town of the *Servians*, named, *Jagodna*; there I observed the Funeral Rites of that Country, which differ very much from ours; as you may find by this Relation following.

The dead Body was placed in a Temple, with the Face uncovered; near it were laid Victuals, as Bread, Flesh and a Flagon of Wine: The Wife and Daughter of the deceased stood by, in their best Apparel; the Daughters Hat was made of Peacocks-feathers. The last Boon that the Wife bestowed on her dead Husband, was a purple Bonnet, such as noble Virgins us'd to wear in that Country. Then we heard their Funeral Plaints, Mournings and Lamentations, wherein they asked the dead Corps, How they came to deserve so ill at his Hands? Wherein had they been wanting in their Duty and Observance, that he had left them in such a lonesom and disconsolate Condition? And such like Stuff. The Priests that ministred in this Service were of the *Greek* Church. In the Church-yard, there were erected on Poles or long Staves, several Pictures of Stags, Hinds and such kind of Creatures, cut in Wood; when I asked them the reason of this strange Custom, they told us, That their Husbands or Fathers did thereby signifie the celerity and diligence of their Wives or Daughters in

managing their Houſhold Affairs. Moreover by ſome Sepulchres, there hung Buſhes of Hair, which Women or Maidens had placed in teſtimony of their grief for the loſs of their Relations. We were alſo informed, that it was the cuſtom of that Country, after Friends on both ſides had accorded about the Marriage of a young Couple, for the Bridegroom to ſnatch away his Bride, as it were by force; for they do not think it handſome, that a Maid ſhould conſent to her own Devirgination or firſt Nights Lodging with her Husband.

At a ſmall diſtance from *Jagodna*, we met with a little River which the neighbouring Inhabitants called *Niſſus*, and we kept it on our right hand almoſt all the way till we came to *Niſſa*; yea, and beyond the Town, upon the Bank thereof, (where there were ſome remains of an old *Roman* Way) we ſaw a ſmall Marble Pillar, yet ſtanding, wherein there were ſome Latin Letters inſcribed, but they were ſo defaced, that they could not be read: As for the Town of *Niſſa*, for that Country, it is a decent one, and full of Inhabitants.

'Tis time now to acquaint you with the Entertainment we met with at our Inns, for I believe you long to know. When I came to *Niſſa*, I lodged in a publick Inn, the Turks call them *Caravaſarai*, of which there are a great many in that Country; the Form of them is this, it is a large Edifice, that has more of length than breadth; in the midſt

of

of it there is a kind of Yard for the placing of Carriages, Camels, Mules and Wagons. This Yard is compaſſed about with a Wall about 3 Foot high, which joins, and is, as it were, built in the outward Wall, that incloſes the whole Building; the top of this inner Wall is plain and level, and is about 4 Foot broad. Here the *Turks* lodge, here they ſup, and here is all the Kitchen which they have, (for in the ambient Wall, before ſpoken of, there are ever and anon ſome Hearths built) and here are no Partitions between Camels, Horſes with other Cattel, and Men, but the ſpace of that inner Wall; and yet at the foot of that Wall, they ſo tye their Horſes that their Heads and Necks are above it, or at leaſt may lean over it; and thus when their Maſters are warming themſelves at the Fire, or elſe are at Supper, they ſtand near them as Servants us'd to do; and ſometimes they will take a piece of Bread or Apple, or whatſoever elſe is offered them, out of their Maſters Hand. Upon the ſame Wall, the *Turks* make their Beds, after this manner, firſt of all they ſpread abroad a piece of Tapeſtry, which is fitted as a Saddle-cloth by day, for their Horſes: Upon that they put their Cloaks; their Saddles ſerve for a Pillow; and with the long Veſts they wear at day, they cover themſelves at night. And thus they take their reſt, never provoking Sleep by any other Allurement. There is nothing done in ſecret, there all is open, and every Body may ſee what another

does, unleſs the darkneſs of the night do hinder him. For my part, I did greatly abhor this ſort of Lodging, becauſe the Eyes of all the *Turks* were continually upon us, ſtareing and wondring at our carriage, according to the Cuſtoms of our Country. And, therefore, I always indeavoured to lodge at the mean Houſe of ſome poor Chriſtian! but, alas! their Cottages were ſo ſmall, that many times I had not room enough, in them, for placing my Bed; ſo that ſometimes I ſlept in my Tent, ſometimes in my Coach, and ſometimes again I turned into the *Turkiſh* Hoſpitals; which, to give them their due, are very convenient, and not unhandſomly built, for they have ſeveral diſtinct Apartments for Lodgings in them. There is no Man forbid the uſe of them, either *Chriſtian* or *Jew*, Rich or Poor, they are open equally to all. Even the *Baſſa's* and *Sanziacs*, when they travel, make uſe of them. In theſe I thought my ſelf lodg'd as well as in the Palace of a Prince.

The Cuſtom of theſe Inns, like Hoſpitals, is this: They allow Victuals to every particular Man, that comes in as a Gueſt: So that when Supper-time came, there was a Servant that brought in a great wooden Diſh almoſt as big as a Table; in the middle of it was a Platter full of Barley boyled to a Jelly, with a little piece of Fleſh, and about the Platter were ſome ſmall Loaves, and here and there a piece of an Hony-comb. When I ſaw this, at firſt, out of Modeſty, I refuſed it, ſaying, that my Servants

vants were preparing my own Supper for me, and therefore advis'd them to give it to the Poor: He took it amiſs, and preſt it upon me, alledging, that I ſhould not ſcorn their ſlender Proviſion, that the Baſſa's themſelves us'd to eat of it; it was the cuſtom of their Country ſo to do; they had enough left to give to the Poor; and if I would not eat it my ſelf, I ſhould give it to my Servants; hereupon, I was enforced to take it, that I might not be counted uncivil by them. Take it then I did, and after I had taſted a little of it, I gave him thanks. The reliſh of it pleas'd me well, for that kind of Gruel, as it is commended by *Galen*, ſo it is very wholeſome, and not unpleaſing to the taſte. Travellers may be entertained with that kind of Diet for 3 days, but when that time is expired, they muſt pack up and be gone. Here (as I told you) I was well intertain'd, but I met not always with ſuch good Quarters. Sometimes, when I could not light upon an Houſe, I lodged in a Stable; my People enquired after a large and capacious one, in one part whereof was an Hearth and a Chimney, and the other part was deſign'd for the Herds of Cattle; for that is the Make of the *Turkiſh* Stables, that the Herd and the Herdſman do lodge under the ſame Roof. I divided that part where the Fire was from the reſt, by the ſides of my Tent, and then I put my Table and my Bed by the Fire-ſide, and liv'd like an Emperor: As for my Family, they wallowed in a great

deal of clean Straw, in the other part of the Stable: But ſome of them fell aſleep by the Fire-ſide in the adjoining Orchard or Meadow where Supper was a preparing; the heat of the Fire was their guard againſt the coldneſs of the night, and they had as great a care not to let it go out, as the *Veſtal Virgins* had of old at *Rome*.

I ſuppoſe, you will ask me, how my Family did relieve themſelves againſt the inconvenience of their bad Lodging; eſpecially ſeeing they could have little Wine in the middle of *Turky*, which might have been ſome Remedy for their ill Lodging at night. For the truth is, there is little Wine to be had in ſeveral of their Villages, eſpecially if no *Chriſtians* dwell among them: For I muſt tell you, that the *Chriſtians* being wearied out with the Pride and Inſolency of the *Turks*, do many times withdraw themſelves from the common Road into deſert Places; which tho' they are leſs fruitful yet are more ſecure; and ſo leave their better Poſſeſſions to the domineering *Turks*. And whenever we drew near to any ſuch Places, where there was no Wine, the *Turks* would very fairly tell us of it beforehand; ſo that I ſent my Steward the day before, with a *Turk* to guide him, to procure ſome from the next Villages of the Chriſtians. And by this means it was, that the Diſtreſſes of my Family were ſomething alleviated; 'tis true, I could not get any ſoft Featherbeds or Pillows for them, or other Blandiſhments for ſleep;

ſleep; the Wine was inſtead of all: As for my ſelf, I had ſome Flagons of choice Wine in my Chariot, ſo that I wanted none; thus I and my Family were provided for, as to Wine.

But there was one Inconvenience, which troubled us more than the ſcarcity of Wine, and that was, our ſleep was miſerably interrupted; for we being to riſe betimes in the Morning, and ſometimes before day, that we might come the ſooner to our Inns at Night, our *Turkiſh* Guides, being deceived by the light of the Moon, would ſometimes call us up at or about Midnight, with a great deal of noiſe and clamour. For the *Turks* have no Clocks to diſtinguiſh Hours, nor Miles to ſhew the diſtance of Places: Only they have a ſort of Eccleſiaſticks, which they call *Taliſmans*; this ſort of People uſe a kind of Admeaſurement by Water, and when they perceive thereby, that 'tis Morning, then they cry aloud from an high Tower, built on purpoſe, exhorting them to ariſe and worſhip God. They make the ſame noiſe in the middle between Sun-riſe and Noon; and likewiſe, between Noon and Sun-ſet; and, laſt of all, when the Sun is ſet, they cry out, with a very ſhrill Voice, which hath no unpleaſant Modulation, and which is heard farther than any Body would think. Thus the *Turks* divide the day into four ſpaces, longer or ſhorter, according to the Seaſon of the Year: But for the Night-time, they have no certain Rule at all.

So then our *Turkiſh* Guides being deceived by the brightneſs of the Night (as I told you before) called us up before Sun-riſing, and we ſtarted out of our Beds in great haſte, that ſo they might not impute any unlucky Accident, upon the way, to our ſlothfulneſs; in the Morning, we pack'd up our Baggage, and put my Bed and Tent in our Wagons, harneſſed our Horſes, and were ready for our Journy; only expected the word of Command. But (would you think it?) our *Turks*, when they found their Miſtake, fairly went into their Neſts again; and after we had waited for them a great while, I ſent to them, to tell them, we were all ready; and now the delay was on *their* ſide, my Meſſengers brought me word, from them, that the Moon-light had deceived them, and, therefore, they were gone to ſleep again; for it would be a great while before it would be time to go; and they perſuaded us to try to ſleep again too. And, thus, we muſt either unpack all our things again, to our no ſmall trouble; or elſe we muſt endure a great part of the coldneſs of the Night in the open Air.

To prevent this Inconvenience for the future, I charged the *Turks* not to be ſo troubleſome any more, as to rouſe me out of my ſleep; for if they would but tell me over Night, at what time they would riſe in the Morning, I would be ſure to be ready at the time appointed; for I had Watches, by me, that I intended to make uſe of, which would not

not fail to acquaint me with the preciſe Hour of the Morning; and if they over-ſlept themſelves, they ſhould lay it to my charge; ſo that they need not ſcruple to truſt me with the Hour of their riſing. They ſeem'd to be ſomewhat ſatisfied herewith, and yet did not lay aſide all their Solicitude neither; for in the Morning betimes, they awaken'd my *Valet de Chambre*, deſiring him to go to me, and to ſee how the Index of my Watches did point; he did ſo; and returned Anſwer to them, as well as he could, That 'twas much or little to Sun-riſing, according as he found it. When they had thus tried him once or twice, and found that he hit the Time right, they truſted me for the future, and admir'd the Structure of our Watches, that could ſo faithfully declare the Time; ſo that ever after, we ſlept out our ſleep, without any Diſturbances from them.

From *Niſſa* we came to *S. Sophia*; the Journy thither, and the Weather, for that time of the Year, was very tolerable. *Sophia* is a Town big enough, and well inhabited both by Citizens and Strangers: It was heretofore the Royal Seat of the King of *Bulgaria*; and afterwards (if I miſtake not) of the *Deſpots* of *Servia*, whilſt that Houſe ſtood, before it was overthrown by the *Turkiſh* Arms.

Afterward, we continued our Journy, for many Days, through the pleaſant, and not unfruitful, Vally, of *Bulgaria*; all the time we were in that Country, we had little other

Bread, but only Cakes bak'd under Aſhes upon the Hearth; they call them *Togatch*. The Women and Maids ſell them, (for they have no Bakers in thoſe Parts;) and when they perceive any Gueſts a coming, that are likely to pay for what they have, preſently they knead a little Dough, with Water, without any Leaven; and lay it (upon Tiles) under the Aſhes, and ſo bring it out piping hot, as we ſay, and ſell them for a very ſmall Matter; other Victuals is alſo very cheap there; a good Weather-ſheep may be bought for 35 Aſpers; a Chicken and a Hen will coſt but an Aſper; a ſort of Coin with them, of which 50 make but a Crown.

I muſt not omit to acquaint you with the Habit of theſe *Bulgarian* Women. They commonly wear nothing but a Smock or Shift, made of no finer Linen-thread, than that we make Sacks of. And yet theſe courſe Garments were wrought, by them, with ſeveral ſorts of Strip'd-needle-work after a homely faſhion: With this looſe party-coloured Habit they mightily pleaſe themſelves, ſo that when they ſaw our Shifts, made of the fineſt Linen, yet they wondred at our Modeſty, that we could be contented to wear them without various Works of divers Colours wrought in them.

But that which I moſt of all admired in them, was the Tower, (if I may ſo call it,) which they wore on their Heads, for ſuch was the Form of their Hats. They were made of Straw

Straw braided with Webs over them. The Figure of them doth differ from the Hats Women wear in our Country, for Ours hang down on the ſhoulders, and the loweſt part of it is the broadeſt, and ſo it ariſes as it were into a Pyramid, at Top; but Theirs is narroweſt below, and ſo riſes up like a Top, almoſt Nine Inches above the Head, but that part of it that looks upwards, towards the Sky, is both very capacious, and alſo open, ſo that, it ſeems made to take in Rain, and Showers, as ours are to ſhelter us againſt them; but in that ſpace interjacent between their upper and lower part, there hang pieces of Coin, little Pictures or Images, ſmall parcels of painted Glaſs, or what-ever is reſplendent, tho' never ſo mean, which are accounted very ornamental among them.

Thoſe kind of Hats do make them look taller, and alſo more Matron-like, tho' they are eaſily blown off their Heads, by a blaſt of Wind, or by any light motion they fall off themſelves.

When they appeared to us in this Dreſs, methought, they reſembled *Clytemneſtra* or ſome *Hecuba* or other, (in the flouriſhing time of *Troy*) coming upon the Stage. This Sight ſuggeſted to me ſome pious Meditations, *viz.* How frail and mutable a thing that which is called *Nobleneſs of Birth, is*; for when I ask'd of ſome of theſe Laſſes, they that ſeem'd to be the handſomeſt among them, concerning their Stock and Lineage, they told me, They were

were deſcended from the chief Nobles of that Country; and ſome of them were of a Royal Progeny, tho' now it was their Fate, (as they ſaid) to marry Herdſmen or Shepherds. For Nobility is very little eſteemed in the *Turkiſh* Dominions. For I my ſelf did afterwards ſee, at *Conſtantinople* and other Places, ſome Deſcendants from the Imperial Families of the *Catacuzeni* and the *Palæologi*, living more contemptuouſly among the *Turks*, than ever *Dionyſius* did of old at *Corinth*; nay, the *Turks* eſteem no Men for their Birth, but only for their own perform'd Accompliſhments, excepting only the *Ottoman Family*; for That they have a high Veneration, upon account of its Original.

It is thought that theſe *Bulgarians* had their Original from *Scythia*, near the River *Volga*, and that they changed their Habitations and came into theſe Parts, when other Nations, either compelled by force or prompted by choice, changed theirs; and that they were called *Bulgarians*, i. e. *Volgarians*, from the River *Volga*, aforeſaid. Upon this tranſmigration they fix'd their Habitation upon thoſe Parts of Mount *Hæmus*, that lie between *Sophia* and *Philippopolis*, which are Places naturally ſtrong; where they, for a long time, baffled all the Power of the *Grecian* Emperors, and kill'd *Baldwin* the Elder, Earl of *Flanders*, then Emperor of *Conſtantinople*, after they had taken him in an hot Skirmiſh. Yet for all this they were not able to reſiſt the Power of the *Turks*,

Turks, but were overcome and miſerably enſlav'd by them. They uſe the *Illyrian* or *Slavonian* Tongue, as the *Servians* and *Raſcians* alſo do.

Before a Man deſcends into that Plain that lies over againſt *Philippopolis*, he muſt go through a Foreſt and a craggy Mountain, which the *Turks* call *Capi Dervent*, i. e. *The Gate of the ſtrait or narrow Paſſage*; but in the Plain, before mentioned, we met with the River *Hebrus*, having its Original from the adjoining Mountain, *Rhodope*. Before we could paſs the ſaid Straits, we ſaw the top of Mount *Rhodope* all cover'd over with deep Snow. The Inhabitants, as I remember, call it *Rulla*. From hence flows the River *Hebrus*, as *Pliny* ſays, and *Ovid* alſo affirms the ſame in this Diſtick.

Qua patet umbroſum Rhodope glacialis ad Hæmum,
Et ſacer amiſſas exigit Hebrus aquas.

Where Icy Rhodope *ope's to ſhady* Hœme,
And ſacred Hebrus *wants part of her Stream.*

In which Verſes, the Poet ſeems to intimate the ſhallowneſs of that River for want of Water. For tho' it be a great and famous River, yet, in moſt Places, it is fordable: For, I remember, in my return from *Conſtantinople*, we forded over the ſame *Hebrus*, near *Philippopolis*, to an Iſland on the other ſide, where we lay in our Tents all Night; but ſo it happened,

ned, that the Waters ſwelled that Night by reaſon of Rain, ſo that the next Morning we could not repaſs the River, to come into the Road, without a great deal of trouble.

The City of *Philippopolis* is ſituate on one of the three little Hills, disjoyned, and, as it were, rent from the reſt of the Mountains, and is as the grace of thoſe little Hillocks. While we were at *Philippopolis*, we ſaw Rice growing, like Wheat, in the watry and marſhy Grounds. The whole Plain, about the Town, is full of little round Hills of Earth, which, the *Turks* ſay, were raiſed on purpoſe, as Monuments of the frequent Battles fought in thoſe Fields, and the Graves of ſuch as were ſlain there. From hence, leaving the River *Hebrus*, ſomething on the Right, and Mount *Hæmus*, which runs forth into *Pontus*, on the left, at laſt we paſſed over the *Hebrus* on a famous Bridge, made by *Muſtapha*, and ſo came to *Hadrianople*, which the *Turks* call *Endrene*.

This City was formerly called *Oreſtia*, before the Emperor *Hadrian* inlarged it, and called it by his own Name. It is ſeated at the confluence of the River *Mariza* or *Hebrus*, and the two ſmall Currents of *Thinſa* and *Harda*, which there meeting in a joint Stream run into the *Egean Sea*. This City is not very large within the Walls; but, if you take in the Suburbs and the Buildings which the *Turks* have added without, it is very capacious.

We

We ſtaid but one day at *Hadrianople*, and then went forward on the laſt Stage of our Journy towards *Conſtantinople*, to which we drew nearer day by day. In my way thither, there grew abundance of *Narciſſus's*, *Hyacinths*, and (as the *Turks* call them) *Tulips*, which we beheld, not without admiration, that in the midſt of Winter, which is not favourable to ſuch Flowers in other Countries, the Ground ſhould be ſo garniſhed by them. As for *Narciſſus's* and *Hyacinths's*, all *Greece* abound with them; and they are ſo odoriferous, that, by reaſon of their multitude, they are offenſive to thoſe Heads that are unaccuſtomed to ſuch kind of Smels. But the *Tulip* hath little or no Smell, but its gaudineſs and party-colouredneſs is its greateſt commendation. The *Turks* are great Admirers of Flowers, ſo that, tho' they are parſimonious enough in other caſes, yet for a ſtately Flower, they will not ſcruple to give ſome *Aſpers*. And the truth is, theſe kind of Flowers, tho' they were preſented to me as a Gift, yet they coſt me a great deal of Mony; for ſome *Aſpers* were always expected in requital. Neither is there any other way of treating with a *Turk*, but by opening the Purſe-ſtrings, as ſoon as any *Chriſtian* comes among them; neither muſt he think to ſhut them again, till he go out of their Country: While he is there, he muſt ſcatter his Coin, and if he get no other advantage by it, yet it makes them more tractable For the *Turks* are ſo ill-natured, and ſuch undervalu-

ers

ers of all Nations, but their own, that without this Open-handedneſs, there were no more living among them, for Strangers, than in the moſt deſolate and uninhabited Places, by reaſon of the exceſſiveneſs either of Cold or Heat; but with the bait of Liberality, you may catch a *Turk* at any time.

About the mid-way between *Hadrianople* and *Conſtantinople*, there is a little Town, called, *Chiurli*, memorable for the *overthrow* which *Selimus* received in a Battel againſt his Father *Bajazet*, out of which he eſcaped by the ſwiftneſs of his Horſe, called, *Carabonluch*, (i. e.) a *Black Cloud*, and ſo fled to the *Cham*, or the *Precopeian Tartar*, who was his Father-in-Law.

Before we came to *Selimbria*, which is a Town ſtanding on the Sea-ſide in our way, we ſaw the Ruins of an old Wall and Ditch, which were made by the later Emperors of *Greece*, which reached from that Sea to the *Danow*, to ſecure all that was contain'd within that Fortification to the *Conſtantinopolitans*, againſt the Incurſions of the *Barbarians*; and there goes a Story, that when that Wall was a Building, a certain old Man delivered his Opinion to his Wife, *viz.* That that Wall would not ſo much ſecure what was within it, from the hands of the Infidels, as it would expoſe and ſubject it to their rage and fury, in regard it would add Courage to the *Barbarians* to aſſault it, and weaken the Courage of the *Grecians* to defend it.

At

At *Selimbria* we had a moſt pleaſant proſpect of a calm Sea; and 'twas very pleaſant to us to behold the ſmooth Water, and to gather Cockles on the Shore; yea, to behold Sholes of *Dolphins* ſporting in the Water, which, with the warmneſs of the Air, was very delightful to us. It can hardly be imagined, how mild the Weather was in thoſe Parts, tho' ſometimes it be a little more boiſtrous at *Chiurli*; but here there is, as I may call it, a *Thracian Gale*, and an incredible ſweetneſs of Air.

When we came near to *Conſtantinople*, we paſſed over two pleaſant Arms of the Sea, upon a Bridge built over them. I may ſafely ſay, That if thoſe Places were cultivated by Art, as they are naturally pleaſant, the Sun never ſhone on a better Country; but, alas! they ſeem to mourn for the neglect put upon them, by the inſulting *Barbarian*. Here we had our fill of choice Sea-fiſhes, which were even taken in our ſight.

When I lodged in thoſe Inns, the *Turks* call *Imaret*, I uſually obſerved, that the cracks of the Walls were all full of pieces of Paper; and thinking ſomething was the matter, but not knowing what, I took out ſome of them, and finding nothing writ therein of any conſequence, I was more earneſt to know of the *Turks* the reaſon of their ſo doing; eſpecially, ſeeing I had obſerved the ſame thing in other Places of *Turky*, before. At firſt, they ſcrupled to tell me, as thinking, perhaps, that I would

would not believe them; or elſe, not being willing to impart ſo great a Myſtery of things to ſuch an Alien as my ſelf. This made me the more inquiſitive, till at laſt ſome of them, with whom I became more familiar, told me, That the *Turks* gave a great deal of deference to Paper, becauſe the name of God may be written in it: And, therefore, they will not ſuffer the leaſt bit of Paper to lye upon the Ground, but preſently they take it up, and thruſt it into ſome chink or hole or other, that ſo it may not be trampled under foot; and hitherto, perhaps, their Superſtition may be tolerable, but mark what follows.

In the day of Judgment, ſay they, when *Mahomet* ſhall call up his Followers from their *Purgatory*, (to which they were condemned for their Sins) to Heaven, to be there made Partakers of Eternal Bleſſedneſs; There will no way be left for them to come to their Prophet, but over an huge red-hot Iron Grate, which they muſt run over bare-foot, (how painfully, you may gueſs, when you imagine a Cock to skip thro' hot-burning Coals.) But at that inſtant, (believe it if you can!) all thoſe Bundles of Paper, which they have preſerv'd from being trod upon, will immediately appear, and put themſelves under their Feet; by which means, they will paſs the Iron red-hot Grate with leſs damage; ſo neceſſary do they count the work of ſaving a little Paper. And, to add to the Story, I remember that my *Turkiſh* Guides were once very angry with my

my Servants, for making uſe of Paper to cleanſe their *Poſteriors*, and thereupon made a grievous Complaint to me of their horrid Offence, therein; I had no way to put them off, but by telling them, 'twas no wonder my Servants did do ſuch ſtrange things, ſeeing they alſo us'd to eat Swines Fleſh, which the *Turks* abhor. Thus I have given you a taſte of the *Turkiſh* Superſtition; I ſhall add, That they account it a damnable Sin, if any of their own People chance (tho' unwillingly) to ſit upon the *Alcoran*, (which is a Book, containing the Rites of their Religion;) and, if a *Chriſtian* do it, 'tis Death by their Law. Moreover, they will not ſuffer *Roſe-leaves* to lye upon the Ground, becauſe, as the Ancients did fable, the Roſe does ſpring out of the Blood of *Venus*; ſo the *Turks* (forſooth) hold, That it had its riſe from the Sweat of *Mahomet*: But I cloy your Stomach with theſe Trifles.

I came to *Conſtantinople* on the 20*th* day of *January*, and there found my Collegues abovementioned, *Anthony Wrantzius* and *Francis Zay*; as for the *Grand Seignior* himſelf, he was, at that time, at the Head of his Army in *Aſia*, and had only left, at *Conſtantinople*, *Ebrahim* Baſſa, an *Eunuch*, as Governor of the City, and *Ruſtan*, but deprived of his Viſier-ſhip; however, I gave him a Viſit and made him Preſents, as being mindful of his former Dignity, and of the fair Proſpect there was of his ſpeedy Reſtitution thereunto.

It

It may, perhaps, divertiſe you, and beſides it is not wholly foreign to my deſign, to acquaint you how this *Ruſtan* came to be ſtrip'd of all his former Honours. Know then, That *Solyman* begat a Son, called *Muſtapha*, on a Concubine of his, born by the *Boſphorus*, (if I miſtake not) this Youth was in the prime of his Age, and in great favour among the Soldiers. But the ſame *Solyman* had ſeveral other Children by *Roxolana*, whom he doted on ſo much, that he made her his Wife, by appointing her a Dowry; for that's the way of making and firming a Marriage among the *Turks*. This *Solyman* did, contrary to the Cuſtom of former Emperors, none of which had ever marry'd a Wife, ſince the days of *Bajazet* the Elder; the reaſon was, becauſe the ſaid *Bajazet*, being overthrown by *Tamerlan*, was, with his Wife, taken Priſoner by him, where he ſuffer'd many Indignities, but none affected him more, than the Uncivilities and Reproaches which he ſaw offer'd to his *Sultaneſs*, before his Face. The memory of which Affronts made ſuch a deep Impreſſion on all thoſe that ſucceeded *Bajazet* in the Empire, that, to this very day, none of them will marry a Wife, that ſo, whatever chance ſhould happen, they might never fall into the like Indignity; ſo that, ever ſince, they beget Children on Women of a ſervile condition, in whoſe Misfortunes they may be leſs concern'd, than if they were their lawful Wives. And yet the Children, begot on ſuch Concubins, are as much

eſteem'd

eſteem'd by the *Turks*, as if they were born in lawful Wedlock, and they have as much right to their Fathers Eſtates.

So then, *Muſtapha*, being of a promiſing Ingenuity, and in the flower of his Age; and beſides, being the Darling of the Soldiers, and the Common-People too, having ſo many favourable Circumſtances attending him, he, after his Father's Death, who was now very old, was by the Votes of all deſigned for his Succeſſor, in the Empire: On the other ſide, his Stepmother, *Roxalana*, with might and main, laboured to prevent it, and to ſecure the Empire for the Children begotten on her own Body, and thereupon preſuming on her Marriage-Relation, ſhe ceaſed not to diſparage *Muſtapha*, and to prefer a Younger Son of her own before him. In this deſign *Ruſtan* was both her Counſellor, and her Aſſiſtant too; they drew both in one Yoke, for *Ruſtan* having Married a Daughter of *Solyman*'s, by *Roxalana*, their Intereſts thereupon were conjoined, and twiſted one in another.

This *Ruſtan* was the chief of the Baſſa's, and *Solyman*'s Prime Vizier, having the chief Power and Authority with him: He was a Man of a ſharp and very capcacious Wit, and a great Grace to *Solyman*'s Government. As for his Original, he was the Son but of a Shepherd, and yet he ſeemed worthy of that Dignity, to which he was advanced, if his ſordid Avarice had not been a Blot in his Eſcutcheon. And to ſpeak truly, *Solyman* himſelf,

ſelf, did obſerve this Vice in him, tho' upon all other accounts, he was his choice and only Favourite: And yet this Crime of his turn'd to his Maſters advantage, for being appointed by *Solyman* to preſide over his Treaſury, or Exchequer, which ſometimes was very low, he was ſo thrifty in the management of that Office, that he did not ſpare to raiſe Mony, even by the meaneſt and moſt contemptible ways. For he laid a Tax on Herbs, Roſes, and Violets, which grew in great Men's Gardens; he cauſed the Armour, Coats of Male, Warrior's Horſes, of ſuch as were taken Priſoners in War, to be ſold, and by ſuch ways as thoſe he got together ſuch a Maſs of Mony, that *Solyman* was very ſecure on that part; upon this occaſion, I remember, that a great Man among the *Turks*, who are uſually vindictive enough, that was a great Enemy to *Ruſtan*, yet (to my ſurprize,) told me, That he would do *Ruſtan* no hurt, tho' it were never ſo much in his power, becauſe his Care and Induſtry had advanced his Maſters Treaſury to ſo prodigious a Sum. There is a Chamber in the *Seraglio*, at *Conſtantinople*, over which there is this Inſcription, *This is the Caſh obtained by the diligence of* Ruſtan.

When *Ruſtan* was Grand Viſier, and had the intire Adminiſtration of all things in his hands, he was able to turn his Maſter's mind, hither and thither, as he pleaſed, ſo that 'twas commonly reported among the *Turks*, That partly by the Accuſation of *Ruſtan*, and partly

partly by the Witchcraft of his Wife *Roxolana*, (for ſhe was accounted little better than a *Sorcereſs*) *Solyman* was ſo alienated from his Son *Muſtapha*, that he took Counſel to put him to death. As to what ſome alledge, that *Muſtapha* being ſenſible of the Deſigns of *Ruſtan* and his Step-mother *Roxolana*, againſt his Life, did labour to preſerve them, by taking off his Father, and ſo ſeizing the Empire by force; very few do believe that Story, but look upon it as a *Fiction*.

On this Occaſion, let me tell you, that the Sons of the *Turkiſh* Emperors are the miſerableſt Creatures in the World; for if any one of them ſucceed his Father in the Empire, the reſt are inevitably put to death by him. For the *Turks* cannot endure any Corrival in Government; and, beſides, they are egged on to this ſeverity by their *Prætorian* Bands (*Janizaries* and *Spahies*) who, as long as there is any one of the *Grand Seigniors* Brothers alive, never ceaſe craving of Largeſſes and Boons, and, if the preſent Emperor refuſes to grant them, they preſently cry out, *God ſave your Brother*, *God ſend your Brother a long Life*; by which words they more than intimate their Wiſhes, that he were in the Throne: So that the *Turkiſh* Emperors are, in a manner, compelled to put their Brethren to death, and ſo do begin their Reigns with Blood. But *Muſtapha* was afraid of ſuch a fatal end; or elſe *Roxolana* was willing to tranſlate the ſaid Deſtiny from her own Children upon *Muſtapha*: Upon

on one or other of these Grounds, it was, that *Solyman* entertain'd the thought of putting his Son *Mustapha* to death. And the occasion fell out opportunely, for he had War, at that time, with *Sagthama* King of the *Persians*, thither *Rustan* was sent with a vast Army. When he drew near to the Borders of *Persia*, upon a suddain he made a stop, and wrote back fearful Missives to *Solyman*; telling him, *That the whole Empire was in great hazard, there was nothing but Treason studied in the Army, they all cry'd out* A Mustapha, A Mustapha; *yea, the Disease was grown to such an heighth, that 'twas past his skill to cure it; and, therefore, the Emperor himself must come, immediately, if he would have the Crown sit safe on his Head.*

Solyman was mightily disturb'd at the News, and, therefore, posted away towards the Army, and sends Letters to *Mustapha* to come to him, to purge himself from those Crimes, whereof he was formerly suspected, but now openly accused; if he could do it, he told him, he need not fear to approach his Presence. Upon the receipt of this Letter, *Mustapha* was in a great streight; if he should go to his Father, in such an angry mood, he ran upon his death; if he refus'd, that would be interpreted, as a plain Confession of the objected Crimes. Under this Dilemma, he resolved upon that course, which as it had more of Resolution in it, so it was fullest of Danger. Away, then, goes he from *Amasia*, of which he was Governor, to his Fathers Camp, which was pitch'd

pitch'd not far from the place. This he did, either out of confidence of his own Innocency, or elſe preſuming on the Aſſiſtance of the Army, if any ſeverity were meditated againſt him; whatever was the motive of his Journy, this is certain, that he ran unavoidably upon his own deſtruction; For *Solyman* ever ſince he was at *Conſtantinople*, had reſolv'd to put him to Death; and to make the matter more plauſible, he conſulted the *Mufty*, (ſo the *Turks* call the chief of their Prieſts, as *Romaniſts* call theirs the Pope,) and that he might not ſpeak to him in favour of *Muſtapha*, he propounded to him a feign'd Caſe, thus, 'There was a Wealthy Merchant at '*Conſtantinople*, who having occaſion to Tra-'vel a long Journy from home, left the care 'of his Family, his Wife, and Children, and 'all his Affairs, to a Slave of his, in whoſe 'Fidelity he put a great deal of confidence; 'now this Slave, immediately after his depar-'ture, deſign'd to deſtroy his Maſters Wife 'and Children, committed to his Care, to 'embezil his Eſtate, and to work againſt his 'Maſters own Life, in caſe he ſhould ever get 'him into his power; What may be lawfully 'done, ſaid he, to the *Mufty*, with ſuch a 'Slave? *He deſerves*, ſays the *Mufty*, *to be Racked to Death.* Whether he ſpoke really as he thought, or whether he did not do it to curry favour with *Ruſtan* and *Roxolana*; This is certain, that the Reſolution of the *Grand Seignior* was greatly confirm'd thereby to put his Son

rto Death, for he was of Opinion, *Muſtapha*'s offence againſt him, was as great, as that ſuppoſed Slaves againſt his Maſter. However it were, *Muſtapha* came into his Fathers Camp, the whole Army being very ſolicitous about the event of their Congreſs.

Soon after he was brought into his Fathers Tent, where all things were huſh; not a Soldier of the Guards to be ſeen, no Serjeant, no Executioner, in view, nor nothing of Treachery, that was viſible; but when he was come into an inner Tent, Lo! upon a ſudden, there ſtarted up Four Mutes, ſtrong and luſty Fellows, to be his Executioners; they ſet upon him with all their ſtrength and might, and endeavoured to caſt a Cord about his Neck; he defended himſelf ſtoutly for a while, (for he was a Robuſt Young Man,) as if he had contended not only for his Life, but for the Empire, alſo; for without Queſtion, if he had eſcaped that danger, and had come in among the *Janizaries*, they either out of Affection to him, whom they dearly loved, or elſe, moved with the Indignity of the Thing, would not only have ſaved his Life, but have gone near to have Proclaimed him Emperor; And that was the very thing, which *Solyman* fear'd of all things in the World, and therefore perceiving, as he ſtood behind a Linen Vail in the Tent to behold the Tragedy, that an unexpected ſtop was put to his Bloody Deſign, he peep'd out his Head, and gave the Mutes ſuch a ſour and minacious Look, in reproach

proach of their remiſneſs, that thereupon they aſſaulted him with renew'd Force, and then threw poor *Muſtapha* down on the ground, and ſtrangled him; and after they had done, they carried his Corps out of the Tent, and laid it on a piece of Tapeſtry, that ſo the *Janizaries* might behold their deſign'd Emperor.

As ſoon as the matter was divulged, Commiſeration and Grief ſeized on the whole Camp, and there was ſcarce a Man of any Conſideration, in the whole Army, that did not approach to behold ſo ſad a Spectacle, eſpecially, the *Janizaries*, whoſe Conſternation and Rage was ſuch, that they would have ventured to attempt any manner of miſchief whatſoever, if they had had a *Leader*. As for him, whom they hop'd to be their Conductor, he lay dead on the ground, and therefore now there was no way but one, to take that patiently which was paſt all Remedy.

Thus they ſilently departed with blubbered Eyes, and ſad Hearts, to their Tents, where they both lamented and pitied the woful Fate of an unhappy *Muſtapha*, ſometimes inveighing againſt the Madneſs and Rage of his old Doating Father, at other times exclaiming at the Fraud and Cruelty of his Step-Mother, and anon Curſing the Wickedneſs of *Ruſtan*, with direful Imprecations for extinguiſhing ſo great a Light of the *Ottoman* Family, ſo that all that Day was a Faſting-Day to them, they did not ſip ſo much as a drop of Water; yea,

ſome of them continued their Abſtinence for many Days after. In ſhort, there was ſuch a Face of Mourning over the whole Army, which was not like to ceaſe in many Days, that *Solyman* in Policy, and in a ſeeming Compliance with the ſentiments of his People, depriv'd *Ruſtan* of his Office, (it was thought by his own conſent,) and Baniſhed him, as a private Perſon to *Conſtantinople*, ſubſtituting *Achmat* Baſſa to the *Grand-Vizier-ſhip* in his room, a Man of more Courage than Conduct.

Upon this alteration, the publick Grief was ſomewhat abated, and the Soldiers Rage pacified; for the Commonalty was made to believe, (as you know the Vulgar are Credulous enough,) That *Solyman* at laſt had found out the Wickedneſs of *Ruſtan*, and the Inchantments of his Wife; and that now, he repented, tho' it were late, firſt, of his Cruelty to *Muſtapha*, and thereupon had baniſh'd *Ruſtan* from his preſence, and that he would not ſpare his Wife neither, as ſoon as he return'd to *Conſtantinople*. As for *Ruſtan*, he pretended great ſorrow, and departed to *Conſtantinople*, without ſeeming to have the leaſt hope, ever to be reſtor'd to his former Dignity.

But alas! *Roxolana*, was not content with the deſtruction of *Muſtapha*, as long as he had an only Son, who was yet in his Minority, alive; for ſhe did not think her own, or her Childrens ſecurity, to be ſufficiently provided

for,

for, as long as any of *Muſtapha*'s Race were alive; but ſhe wanted a fair pretence to accompliſh her Deſign; nor was it long before ſhe found *One*. She repreſented to *Solyman*, that as often as his Grandchild, *Muſtapha*'s Son, went abroad at *Pruſa*, were he was brought up, the Youth of that City were wont to flock about him, to wiſh him all Happineſs, and particularly to pray, *That he might long ſurvive his Father*: And whither (ſaid ſhe) can this tend, but to prompt him to mount the Throne, and revenge his Father's death? and to be ſure, the *Janizaries* will take his part, (added ſhe;) and thus the death of *Muſtapha* alone will add little Security to the publick Peace and Tranquillity. Religion (proceeded ſhe) is to be preferred before even the Lives of our own Children; and ſeeing that of the *Muſſelmans*, (for ſo they call their Religion, as counting it the beſt) ſtands and falls with the *Ottoman* Family; if that Houſe fail, farewel Religion alſo. And how can that Houſe ſtand, if Domeſtick Diſcord undermine it? And therefore, Sir, if you will prevent the ruin of your Houſe, your Empire and your Religion, you muſt uſe all manner of means; nay, you muſt not ſtick at Parricide it ſelf, if homebred Diſagreement and Feud may be thereby prevented; for the Safety of Religion will over-ballance the Loſs, even of a Man's own Children. As for *Muſtapha*'s Son, you have the leſs reaſon to ſpare him, becauſe his Father's Crime hath

already infected him, and there is no doubt, but, if he be ſuffered to live, he will ſoon endeavour to Head a Party, to revenge his Fathers death.

By theſe Reaſons, *Solyman* was induced to yield to the Murder of his Grandchild, and thereupon ſent *Ebrahim* Baſſa to *Pruſa*, to deſtroy the Innocent Youth. As ſoon as the *Baſſa* came thither, he made it his great Buſineſs to conceal his intended Deſign from the Child's Mother; for, he thought, it would be look'd upon as an inhuman thing in him, to cut off a Youth, with the privity of his Mother, and, as it were, before her Eyes. And, beſides, he was afraid, the People would riſe in Arms upon the perpetration of ſo cruel a Fact; and therefore, at firſt, Fox-like, he ſets his Wits at work to deceive the Mother. He pretended, that he was ſent by *Solyman* out of reſpect to her and her Son, to viſit them; that his Maſter ſaw his Error, in putting his Son to death, which he now, too late, repented of; but that the crueller he had been to the Father, the more indulgent he would be to his Son; and many ſuch colloguing words he uſed, whereby he impoſed upon the too credulous Mother, who was the rather induced to believe him, becauſe of *Ruſtan*'s Diſgrace and Fall; and to crown his Flattery, he preſented them with many Gifts. This paſt on for a day or two, and then ſome Diſcourſe was adminiſtred concerning their going abroad, out of the City, to enjoy the freſh

freſh Air. And the *Baſſa*, being an Eunuch, perſuaded her, the next day, to take a turn in the Suburbs, ſhe in her Coach, and himſelf, with her Son, would ride afore on Horſeback. The Matter ſeemed not to afford any ſuſpicion, and, therefore, ſhe conſented, and a Chariot is prepared for her; but (mark the Fraud!) the Axle-tree of the Coach was ſo made, on purpoſe, that it muſt needs break, when it came to be jogged in any rough way. Thus ſhe, in an unlucky time, began her Journy out of the City. The Eunuch and the Child rode a pretty way before, as if they had occaſion for ſome private Diſcourſe, and the Mother ſpeeded after as faſt as ſhe was able; but when the Coach came to the deſign'd craggy Place, the Wheel violently hit againſt the Rocks, and ſo the Axle-tree broke. This the Mother looked upon as an unlucky Omen, and, therefore, in a great Fright, ſhe could not long be reſtrain'd from leaving her Coach, and with a few of her Maids from following her Son on foot. But, alas! 'twas too late; for the Eunuch being come to the Houſe, deſign'd for the Slaughter, without any more ado, ſhew'd the Child the Emperor's Mandate for his death. He anſwered, according to the Principles of their Religion, That he look'd upon that Command as proceeding not from the Emperor, but from God, which muſt neceſſarily be obey'd, and ſo he yielded his Neck to the Bow-ſtring.

Thus dyed this innocent and hopeful Youth. When the Eunuch had perpetrated this wicked Fact he ſtole out at a Back door, and fled as faſt as he could. The Mother, ſoon after, beginning to ſmell out the Fraud, knocks at the Door; when they thought fit, they open'd it, and there ſhe ſaw her Son ſprawling on the Ground, his Breath being yet hardly out of his Body. Here let me draw a Vail; for a Mothers Affection to a Son, in ſuch a lamentable juncture, may be better conceived than expreſſed. Upon this diſmal ſight ſhe was hurried back to *Pruſa*; where ſhe tore her Hair, rent her Garments, filled the whole Town with Howlings, Moans and Plaints. The *Pruſian* Ladies, with their Daughters and Waiting-maids, came in Multitudes to her, and were ſtark mad to hear of ſo great a Butchery; and running in that raving manner out of the Gates, all the Cry was, *Where's the Eunuch? Where's the Eunuch? Let's have him to tear him to pieces:* But he, foreſeeing what would happen, and fearing, like another *Orpheus*, to be torn Peace-meal by thoſe raging Furies, had cunningly withdrawn himſelf, and was out of Gunſhot, as we ſay.

But to return to my purpoſe. As ſoon as I came to *Conſtantinople*, Letters were ſent to *Solyman*, then at *Amaſia*, to acquaint him with my Arrival; and, till his Anſwer was return'd, I had leiſure to take a view of the City of *Conſtantinople*; and, firſt, I had a mind

mind to visit the Temple of St. *Sophia*, which I was not admitted to do, but by special favour; for the *Turks* think that their Temples are prophaned, if a *Christian* do but put his foot within them.

That Church is a magnificent Pile, and a worthy Structure to behold. It hath a great Arch or Hemisphere in the middle, which hath no light but only from the Sky: All the *Turkish Mosks* are built after the Form of this. Some say, That heretofore it was much larger, and contained many Apartments, which were all destroy'd by the *Turks*, and only the *Quire* and *Nave*, in the middle of it, standing.

As for the situation of the City it self, it seemed, to me, to be naturally placed as fit to be the Mistress of the World; it stands in *Europe*, and hath *Asia* in view, and on its right, had *Egypt* and *Africa*; which though Countries not adjacent to it, yet by reason of frequent Entercourse and naval Commerce; they seem, as it were, contiguous. On its left Hand is the *Euxin Sea*, and the *Palus Maotis*, whose Banks are inhabited round about by many Nations, and so many navigable Rivers have their Influx into them, that there is nothing grows in any of the Countries thereabouts, fit for Mans use, but there is a great conveniency of transporting it by Sea to *Constantinople*.

On the one side, it is wash'd with the *Propontis*; on the other, the River makes an Ha-

ven, which *Strabo* calls, *The Golden Horn* from the Similitude it hath to an Horn; on the third ſide it is joyned to the reſt of the Continent, ſo that it almoſt reſembles a Peninſule; and with the continu'd back of a Promontory, it runs out into the Sea and a Bay, which is made there by the River and the Sea. So that from the middle of *Conſtantinople*, there is a moſt pleaſant Proſpect into the Sea, and even to the Mount *Olympus*, in *Aſia*, which bears a ſnowy Head all the Year long. The Sea there, is wonderful full of Fiſh, which ſometimes ſwim down from the *Mæotis* and the *Euxine*, through the *Boſphorus* and *Propontis*, into the *Ægean* and *Mediterranean Seas*, and ſometimes they ſwim from thence into the *Euxin*, according to the nature of the Fiſh; and that in Shoals ſo thick and numerous, that you may catch them with your Hands. So that here is excellent Fiſhing for *Mackrel*, *Tunny*, *Cod*, *Porpois* and *Sword-Fiſh*. But the *Greeks* fiſh more than the *Turks*, though theſe later love Fiſh well enough; provided, they be of the number of thoſe, which they count *clean*; as for others, they had rather eat Poyſon than taſte them, for, (let me tell you by the by) a *Turk* had rather his Tongue or his Teeth were pluck'd out of his Head, than taſte of any thing they think to be *unclean*, as a *Frog*, a *Snail* or a *Tortois*. And, herein, the *Greeks* are every jot as Superſtitious as they; of which I will give you the Inſtance following.

I entertain'd, in my Family, a Youth of the *Greek* Religion; I employ'd him as my Steward. The reſt of my Servants could never perſuade him to eat any *Periwinkles* or *Cockles*; but, at laſt, they put a trick upon him; they caus'd them to be ſo high-ſeaſon'd and diſguis'd, that he, miſtaking them for another ſort of Fiſh, fed upon them moſt heartily. Whereupon, my People ſet up a Laughter, and threw down the Shells before him, whereby he perceiv'd himſelf to be cozen'd: Whereupon, 'tis incredible to relate how much he was troubled. He went preſently to his Chamber, and there fell a Vomiting, Weeping and Afflicting himſelf moſt grievouſly, without any Intermiſſion; inſomuch, that two Months Sallary was not ſufficient to expiate this Offence; for that's the Guiſe of *Greek* Prieſts, according to the kind and greatneſs of the Offence, they lay a pecuniary Mulct upon thoſe who come to *Confeſs*, and they never *Abſolve* them till they pay it down to a Penny. So much for my *Greek*.

In the furtheſt Point of that Promontory which I mentioned before, ſtands the Palace (or *Seraglio*) of the *Turkiſh* Emperors: To me it did not ſeem very magnificent, either for Work or Workmanſhip, (for, you muſt know, that, as yet, I had not made an Entrance into it.) Under the Palace, in a low Ground, and, as it were, upon the Seaſhoar, are the Gardens of the *Grand Seignior*, where the greateſt part of *Old Byzantium* is thought to have ſtood.

I

I hope you do not expect to be informed, by me, why the *Chalcedonians*, who built a City over againſt *Byzantium*, (the Ruins of the Place are yet to be ſeen) were Sirnam'd *The Blind*; nor ſhall I tell you the nature of that Sea, which always runs downward with a vaſt Stream, but never recoils with any Tide; nor will I ſpend time to ſpeak of thoſe *Haut-gos* which were brought to *Conſtantinople* from the *Palus Mœotis*, ſuch as the *Italians* call *Moronella's*, *Botargues* and *Caviare*; the deſcription of all theſe Particulars would ſwell my Epiſtle to too great a Bulk, (which I think is big enough already) and, beſides, it would be needleſs; for both the *Ancients*, and alſo *Modern* Writers, have given Information of thoſe Particulars at large.

To return, then, to the ſite of *Conſtantinople*. There is no Place, in the World, more pleaſantly ſeated to the Eye, nor more convenient for Trades. But, let me tell you, that the Building therein (as in all other *Turkiſh* Cities) are not magnificent, nor are their Streets ſtately or large; nay, in *Conſtantinople*, they are ſo narrow, that they much eclipſe the Beauty of the Place; yet there are in it ſome valuable Relicks of old Monuments to be ſeen, but not ſo many, as a Man would imagin, conſidering how many *Conſtantin* brought thither from *Rome*. It is not my purpoſe to inſiſt upon each of theſe Particulars, yet a word or two of the principal ones.

In the *Area* of the old *Hippodrome*, there are two Serpents cut in Braſs; as alſo, a mighty *Obelisk*. Moreover, *Conſtantinople* doth gratifie us with the ſight of two memorable Pillars, *One* over againſt the *Caravaſerai*, where I lodged, and the *Other* in the *Forum*, called, by the *Turks*, *Auret baſar* (id eſt) *The Womans Court*, wherein, from bottom to top is engraven the Hiſtory of a certain Expedition of one *Arcadius*, who built it, and whoſe Statue, for a long time, ſtood a top thereof. And yet it may rather be called a *Stair-Caſe* than a *Pillar*, becauſe it goes winding up like a pair of Stairs. I cauſed the ſhape of this Pillar to be drawn, which I have by me. But the other Pillar, over againſt the Houſe the *German* Embaſſadors uſe to lodge in, the whole Structure, beſides the Baſis and the Chapiter, conſiſts of 8 ſolid Marble or Red *Porphyry* Stones, ſo curiouſly joyned together, that they ſeem, (as the Vulgar believes them to be) but one continued Stone. For where the Stones are jointed one into another, upon that Commiſſure there is wrought a circular Garland of Lawrels round about the Pillar, which hides the jointing, ſo that they which look upon it from the Ground, perceive no jointing at all. That Pillar hath been ſo often ſhaken by Earthquakes, and ſo battered by Fires happening near it, that it is cleft in many places, and they are forced to bind it about with Iron-hoops, that it may not fall to pieces.

They

They ſay, That the Statue of *Apollo* once ſtood upon that Pillar, and that afterwards the Statues of *Conſtantine* and of *Theodoſius* the Elder were erected there; but they are all thrown down, either by the force of the Winds, or by Earthquakes.

The *Greeks* tell this Story concerning the *Obelisk*, in the *Hippodrome* which I mentioned before, *viz.*

That it fell off from its Baſis, and lay, for many Ages, upon the Ground; but in the time of the later Emperors, there was an Architect found, who undertook to raiſe it up to its Place, but he demanded a vaſt Reward for his Pains; after the price was agreed on, he prepar'd abundance of Ropes, Pullies and other Inſtruments, and by that means he lift'd up that vaſt Stone within one Inch of the Place where it was to ſtand; but his preſent *Apparatus* being able to raiſe it no higher, the People, who in great numbers were his Spectators, were of Opinion, that all his former Coſt and Pains was loſt, and he muſt begin anew to try to do the Feat ſome other way, to his vaſt Expence and Charge. But he himſelf was not diſcourag'd, but being skilful in *Mechanick Philoſophy*, he cauſed abundance of Water to be brought up to him, which, for many hours, he caſt upon the Ropes, at which the *Obelisk* hung; and thoſe Ropes being often wet and dry (according to their Nature) ſhrunk a little, and by that means lift'd up the weight to its deſign'd Station,

Station, to the great Admiration and Applauſe of the Vulgar.

At *Conſtantinople*, I ſaw ſeveral ſorts of wild Beaſts, ſuch as *Lynxes*, *Catta-Mountains*, *Panthers*, *Leopards* and *Lyons*; but they were ſo gentle and tame, that I ſaw one of the Keepers pull a *Sheep* out of a *Lions* Mouth, ſo that he only moiſtned his Jaws with the Blood without devouring him. I ſaw alſo a young *Elephant*, ſo wanton, that he could dance and play at Ball. Sure you cannot chuſe but laugh, when I tell you of an *Elephant*'s dancing and playing at Ball; but if I ſhould ſay no more, why may you not believe me as well as *Seneca*, who tells us of One that could dance upon the Rope? Or as *Pliny*, who ſpeaks of Another, that underſtood *Greek?* But that you may not think me an egregious Forger, give me leave to explain my ſelf: When this *Elephant* was bid to dance, he did ſo caper or quaver with his whole Body, and interchangeably move his Feet, that he ſeem'd to repreſent a kind of a Jig; and as for playing at Ball, he very prettily took up the Ball in his Trunk, and ſent it packing therewith, as we do with the Palm of the Hand: And if this be not to dance and play at Ball, I know not what is.

Among thoſe wild Beaſts, there had been a *Camelopardalis*, but ſhe died a little before I came to *Conſtantinople*; however, I caus'd her Bones, which had been buried in the Earth, to be digg'd up, that I might inſpect the *make* of

of this Creature: It is an Animal a great deal taller in the forepart than in the hinder; and, for that Reaſon it is unfit to carry a Man, or any other Burthen. It hath an Head and a Neck like a *Camel*, but a ſpotted Skin like a *Lizard*, and therefore it is called by a Name deriv'd from both *(i. e.) Camelopardalis.*

It might have been imputed as a piece of great neglect in me not to have viſited the *Euxin*, eſpecially, having opportunity to ſale thither; ſeeing the Ancients us'd to account it as great a piece of Curioſity to ſee *Pontus*, as to viſit *Corinth.* Thither, therefore, I ſail'd with a proſperous Gale, and had the Privilege to be admitted into ſome of the Pleaſure-houſes of the *Grand Seignior.*

In the Valves of one of them, I beheld the famous Fight of *Sclimus* with *Iſhmael* King of the *Perſians*, excellently deſcribed in Checker-work. I had alſo the view of many of the Orchards and Groves of the *Turkiſh* Emperor, which were ſeated in moſt pleaſant Vallies; this I may ſay of them, That they ow'd little to Art, but almoſt all to Nature: So that I could not chuſe but entertain ſuch *Epiphonema's* as theſe in my Thoughts, O moſt pleaſant Houſes for Nymphs! O choice Seats for the Muſes! O Retirements fit for the Learned! To deal plainly with you (as I told you before) they ſeem'd to me, as it were, ſenſibly to bewail their preſent Poſture, and to cry aloud to *Chriſtians* for their better cultivation; and not they only, but much more, *Conſtantinople*

tinople it ſelf, yea, and all *Greece* too; which being, heretofore, the moſt flouriſhing Country in the World, is now wofully inſlaved by *Barbarians*; heretofore, it was the Mother and Nurſe of all good Arts and liberal Sciences, but, now, alas! it ſeems to call for that Culture and Humanity, which once it deliver'd down to us; and, by way of requital, claims the Redemption of our Common Religion from that *Scythian Barbariſm*, under which it groans; and call it may long enough, for, with Grief may we ſpeak it, *Chriſtian* Princes, now a days, are otherwiſe imploy'd; ſo that the *Turks* do not more domineer over the poor *Greeks*, than Vices, ſuch as Luxury, Gluttony, Sloth, Luſt, Pride, Ambition, Avarice, Hatred, Envy and Emulation, do reign over *Chriſtians*; which do ſo clog, enervate and depreſs our Minds, that we can hardly look up Heaven-ward; nor can we ſo unmanacle our ſelves, as to aſpire to any thing, that is truly Great or Excellent.

Methinks, Duty and Piety ſhould have been ſufficient Motives to us, to help our afflicted Brethren; but if we had been proof againſt thoſe Incentives, ſo that neither brave nor praiſe-worthy Actions could unthaw our frozen Courage; yet Profit and Advantage, which are now the great Byas of the World, might have ſet us a Gog to recover ſuch opulent and commodious Countries from Infidels, and to poſſeſs them our ſelves: But, on the contrary, forſooth! we plow the *Ocean*, even

as

as far as the *Indies*, and the very *Antipodes*, becauſe, there, we get rich Prey and Spoil at a cheap rate, even without Bloodſhed, by impoſing on the ſimple and uncrafty *Indians*. 'Tis true, we pretend the Converſion of the *Heathens*, but, if we go to the Root of the Matter, (to our ſhame be it ſpoken) 'tis their Gold, not their Godlineſs, is the Gain we ſeek for. Our Anceſtors carried it quite and clean at another rate, who did not, like Huckſtring Merchants, ſeek after thoſe Places where there was moſt Wealth, but where there was greater opportunity for Noble and Vertuous Atchievments. So that, it was not Profit, but Honour, which put them upon hazardous and remote Expeditions: And when they came home, they were more laden with Glory than with Plunder. I ſpeak this in your Ear, for others, perhaps, may think it a piaculiar thing in me, to detract from the manners of the preſent Age. But, let them think what they will, I ſee that the Arrow is drawn to the Head, to deſtroy us; and, I am afraid, that we, who would not fight for Glory, ſhall be forc'd to do it to ſave our Lives. But to return to *Pontus*.

The *Turks* call the *Euxin*, *Caradenis* (i. e.) *The Black Sea*, it falls down through narrow Straits into the *Thracian Boſphorus*, where its Waters are toſs'd up and down by many Vortices, Turnings and Windings, occaſion'd by ſeveral Promontories jutting out into it; and thus, in one days Paſſage, it deſcends to

Con-

Conſtantinople, and from thence, almoſt by the like ſtraight Paſſage, it breaks out into the *Propontis*. In the middle of the Bay, where it makes its Influx into the *Boſphorus*, there is a Rock with an erected Pillar, in the Baſis whereof is writ the Name of a certain *Roman*, called *Octavian*, (if my Memory fail not) in *Latin* Letters.

On the *European* Shore there is a Tower, called, *Pharos*, where they hang out Lights, in the Night, to guide Sailers by: Not far from this place, a River falls into the Sea, in the Chanel whereof there are found Stones, little inferior to *Onyxes* or *Sardonyxes*, and, if they be poliſh'd, are as ſhining as they. A few Miles from that Bay, which I lately ſpake of, we may ſee thoſe Straits over which *Darius* waft'd his Army againſt the *European Scythians*: And about the middle between the two Mouths of the *Boſphorus*, there are two Caſtles, whereof one's in *Europe*, and the other on the oppoſite Shore, in *Aſia*. This later was poſſeſs'd by the *Turks*, long before *Mahomet* took *Conſtantinople*. The *other* was built by him ſome few Years after he became Maſter of that City. The *Turks* make uſe of it, at this day, as a Priſon for the nobler ſort of their Captives. *Lazarus*, a Commander, or Prince of the *Epitots*, not long ago was taken Priſoner by the *Turks*, together with ſome *Spaniards* at *Caſtlenovo*, and committed to this Tower; from whence making his eſcape, and being retaken, he was Impal'd,

(*i. e.*)

(*i. e.*) put to a moſt cruel Death, by having a Pole thruſt thro' his Body from his Fundament to his very Neck; yet he indur'd it with incredible Patience.

Perhaps you expect that I ſhould here give you an Account of thoſe Floating Iſlands, called, *Cyanea* or *Symplegades*. But to deal freely with you, thoſe few Hours that I ſpent on the *Pontus*, I ſaw no ſuch Iſlands at all; whether they had been carried to any other Place, I know not: If you deſire to have a more particular Information concerning them, you may conſult *Peter Gyllius*, who was an exact Inquirer into ſuch Curioſities; for my part, I ſhall record only what I ſaw or know to be true. Yet I think it is not fit for me to conceal a Miſtake that *Polybius* is guilty of; for he propounds many Arguments to prove, That in tract of time the *Euxin* will be choakt up with Sand and other Traſh, which by the *Danow*, the *Boryſthenes*, and other great Rivers falling into it, that it would be made unfit for Navigation; whereas, the contrary appear'd to me, for that Sea is every jot as navigable, at this day, as it was of old in the days of *Polybius*. And tho' he ſeem'd to have ſome Grounds for his Opinion, that to him were *Irrefragable*; yet time hath ſhewed them to be *Weak*. The like obſervation holds in other Caſes; for, of old, who would not believe the Ancients, who affirmed, upon ſeemingly imaginable Grounds, That the Torrid Zone was Inhabitable; whereas, later Diſcoveries have

have fully convinced us, That thoſe hot Countries are as well inhabited as any other part of the Terreſtial Globe; nay, when the Sun *is at the* higheſt with them, and darts down its Rays perpendicularly upon them; even at that very time the Ardency of the Heat is ſo tempered and cooled by continued Rains, that thoſe Countries are rendred very fit for Human Habitations. But to return.

After the *Grand Seignior* was informed, by Letters, of my Arrival, (as I ſaid before) he ſent to the Governor of *Conſtantinople*, intimating his Pleaſure, that he ſhould ſend us to him into *Aſia*, as far as the City of *Amaſia*, or (as 'tis writ in ancient Coins) *Amazeia*, where he then was. Upon this Advice we prepared all things for our Journy; and, with our Guides, on the *9th* of *March* we were wafted over into *Natolia*, (for ſo the *Turks* call *Aſia* at this day:) That day we went no further than *Scutari*, a Town on the *Aſiatick* Shore, oppoſite to Old *Byzantium*; where, or very little above it, the noble City of *Chalcedon* was formerly thought to ſtand. The *Turks* were of Opinion, That when our Horſes, Coaches, Baggage and Train, together with our ſelves, were all got over the *Helleſpont*, 'twas enough for one days Journy; eſpecially, conſidering, that if we had forgot any of the neceſſary Accoutrements for our Journy, or had left them behind at *Conſtantinople*, (as it ſometimes happened) we might bethink our ſelves before we went any further,

ther, and fetch them over. The next day we continu'd our Journy from *Scutari*, over Fragrant Fields, full of odoriferous Plants, and especially *Stœchas's*, a sweet smelling Spike: There we saw a vast number of *Tortoises*, stalking over all the Field, without any fear at all; we had certainly seized upon a great many of them, as a Prey grateful to our Palates, had it not been for our *Turkish* Guides, whom we were afraid to disoblige; for if they had seen any of them brought to our Table, much more, if they had touched them, they would have thought themselves so defiled, that I know not how many Washings would not have cleansed their imagined Pollution. For, as I told you before, the *Turks*, and the *Greeks* too, are so superstitious, that they abhor ever to touch of that Animal; so that it being no hurtful Creature, and no Body endeavouring to catch them, the whole Country abounds with *Tortoises*. I kept one of them, by me, a great while, which had two Heads, and it would have lived much longer if I had been as careful of it as I might. That days Journy brought us to a Village, called, *Cartaly*, which I mention, because I shall, for the future, gratify you with the knowledge of the several Stages of this Voyage. For tho' the Journy from *Vienna* to *Constantinople* hath been performed by many, yet this from *Constantinople* to *Amasia*, hath, as yet, been undergone by no *Christian* that I know of. From *Cartaly* we came to *Gebise*, a Town of *Bithynia*, which

which ſome think was anciently called *Lybiſſa*, and is famous for the Sepulchre of *Hannibal*, who was there interred. From thence there is a moſt pleaſant Proſpect into the Sea, and into the Bay of *Nicomedia*; here alſo grow *Cyprus* Trees of a wonderful Bulk and Tallneſs.

Our 4*th* days Journy from *Conſtantinople* brought us to *Nicomedia*, a City, anciently, of great Note; but we ſaw nothing remarkable in it, but the Ruins and Rubbiſh of old Walls, with ſome broken pieces of Pillars with their Chapiters, which were all the remainders of its ancient Splendor, except one Caſtle on an Hill, which was ſomewhat more intire. A little before we came to this Place, ſome Workmen, that were digging under Ground, diſcovered a long Wall made with Marble, which (it may be) was part of the ancient Palace of the Kings of *Bythynia*.

From *Nicomedia*, we paſſed over a Cliff or Ridge of Mount *Olympius*, and came to a Village, called, *Kaſockly*, and from thence to *Nice*; but 'twas ſo late before we came thither, that the firſt Watch was ſet. Not far from that Place, I heard a mighty noiſe, as if it had been of Men that jeer'd and mock'd us. I asked, what was the Matter? Whether any of the Mariners, rowing on the Lake *Aſcanius*, (which was not far off) did deride us, for Travelling at that unuſual time of Night? I was anſwered, No, but it was only the howling of certain Beaſts, which the *Turks* call

Ciacals

Ciacals or *Jacals*. They are a ſort of Wolves ſomewhat bigger than Foxes, but leſs than common Wolves, but as greedy and devourous as the moſt ravenous Wolves or Foxes of all. They go in Flocks, and ſeldom or never hurt either Man or Beaſt, but get their Food by Craft and Stealth more than by open Force. Thence it is, that the *Turks* call ſubtle and crafty Perſons, eſpecially, the *Aſiaticks*, by the Metaphorical Name of *Ciacals*. Their manner is to enter into the Tents or Houſes of the *Turks*, in the Night-time, and what they can catch, that is eatable, that they eat; and if they find nothing elſe to devour, then they fall a gnawing of all kinds of Leather things, as Shooes, Boots, Girdles, Scabbards of Swords, and the like; and they are as cunning as they are thieviſh, but in this they are very ridiculous, that they diſcover themſelves by the noiſe they make. For whilſt they are moſt buſie in an Houſe, devouring their Prey, if any one of their Herd, that ſtays without doors, chance to howl, they all ſet up a howling likewiſe; and, thus, forgetting where they are, they raiſe up the People of the Houſe, who leap out of their Beds, and cudgel them ſoundly.

All the next day we ſtaid at *Nice*; I believe my Lodging was in the ſame Houſe where the Council of *Nice* was heretofore celebrated. As for the Town it ſelf, it is ſeated on the Bank of the Lake *Aſcanius*. The Walls of it are almoſt intire, ſo are the Gates, which are but

but four, and may all be ſeen from the middle of the Market-place; in each of them there were old Inſcriptions, in *Latin*, which ſhew, That the Town was repaired by *Antoninus*, which of them I do not well remember; but ſure it muſt be by *Antoninus* the Emperor. There are alſo ſome remainders of his Baths, and whilſt the *Turks* were digging out Stones from thence to build Houſes at *Conſtantinople*, they found the Statue of a Soldier in his Armour, curiouſly wrought, and almoſt intire; but they quickly batter'd it with their Hammers, even in our view; and when we ſhew'd our ſelves diſpleaſed at their rude Violence, they paid us with a jeer, *What*, ſaid the Labourers, *will you bow down to worſhip this Statue, as you* Chriſtians *uſe to do to yours?*

From *Nice* we continued our Journy to a place, called, *Jenyſar*. From *Jenyſar* to *Ackbyuck*, from *Ackbyuck* to *Bazargyck*, from *Bazargyck* to *Boſowick*, otherwiſe called, *Caſſumbaſſa*, ſeated in the narroweſt Straits of Mount *Olympus*; for almoſt all our way from *Nice*, thither, lay through the Cliff of that Mountain. At *Nice* we lodged in a *Turkiſh* Inn or Hoſpital, and juſt againſt it was a Rock ſtanding on high Ground, wherein there was a ſquare deep Trench cut, and from the bottom thereof there iſſued out a Canal, that reached to the High-way. That Trench or Ditch, the ancient Inhabitants of that Place uſed, in the Winter time, to fill with Snow; that ſo the melted Snow-water gently drop-

ping down into the Road, by the fore-mentioned Canal, might quench the Thirſt of parched Travellers. Such Works as theſe the *Turks* count *Eleemoſynary* ones; becauſe they are for the publick Benefit and Advantage of Mankind.

Not far from this Place, on the right Hand, we ſaw a Town, called, *Otmanlick*, borrowing its Name (as I conceive) from *Ottoman*, the Founder of the *Ottoman* Family, who lived there.

From thoſe Straits we deſcended into an open Campaign; and when we came thither, we lay the firſt Night in our Tents, whereby the Heat did not ſo much incommode us, as otherwiſe it would have done; the Place was called *Chiauſada*. The moſt remarkable things we ſaw here, was a Subterraneous Houſe, that had no Light, but only what ſtole in at the Roof: We ſaw, alſo, that ſort of *Goats* of whoſe Hair, or Fleece, (if you had rather call it ſo) they make the Shagreen or watred Stuff, called, *Camlet*; if you would know the nature of that Creature, I ſhall not entertain you with a Flam, but give you the true deſcription thereof.

The Hair of this Creature is very fine, and extreamly white, and it hangs down from their Bodies to the Ground. The *Goat*-Herds do not Sheer but Kemb it off, and 'tis, almoſt, as fine as Silk. Theſe *Goats* are often waſh'd, in the Neighbouring Rivers, and feed upon the Graſs growing there, which is very tender

tender and dry; and that certainly contributes much to the fineneſs of their Wool; for if they are remov'd to another Place, their Fleece changes with their Paſture, and their *Kids* do ſo degenerate, that one would hardly think them of the ſame Breed. The Thread that is ſpun of that Hair, or Wool, is carry'd, by the Women of that Country, to *Ancyra*, a City of *Galatia*, where it is woven into Cloth and dyed, as I ſhall tell you anon.

Moreover, the Sheep of thoſe Countries have very fat and weighty Tails, (their Sheep-Flocks conſiſt hardly of any other;) the Tail of any one of them weighs ſometimes three or four Pound, and ſometimes eight or ten; yea, they grow ſo big in ſome old Sheep, that they are forc'd to lay them upon a Plank running on two little Wheels, that ſo they may draw them after them, not being otherwiſe able to trail them along.

Perhaps you will think I tell you aRomance, but take it on my word, it is a certain Truth. I grant, ſuch bulky Tails may be of ſome advantage, becauſe they are full of Fat; but the Fleſh of the Sheep ſeem'd more harſh and rank to me, than our own Mutton. The Shepherds that tend them, lye Day and Night in the Fields, and carry their Wives and Children about with them, in Wagons, which ſerve them inſtead of Houſes; only, ſometimes, they erect ſmall Tents, to lie under. They wander far and near, ſometimes in the

open Campaign, ſometimes over Hills, ſometimes over Dales, as the Seaſon of the Year, and the neceſſity of Paſturage, doth require.

I ſaw alſo, in thoſe Countries, ſome ſort of Birds, unknown to us, and ſuch as I never ſaw before; among the reſt, there is a kind of *Ducks*, which gives a ſound like Trumpeters, or ſuch as blow the Cornet; the noiſe they make is almoſt like the ſound of a Poſt-boys Horn. It is a Bird, which though it hath nothing wherewith to defend it ſelf, yet is very ſtrong and daring.

The *Turks* are verily perſuaded, that the Devils are afraid of them. This is certain, they are ſo tenaciouſly ſenſible of their Liberty, that though they have been kept up tame in a Coop, for three Years together, yet if they can but get an opportunity to eſcape away, they fly to their wonted Haunts, as preferring their Natural Seats before their confin'd Priſons, though they be cramm'd and fatned there.

We paſs'd on from *Chianſada* to *Karali*; from *Karali* to *Hazdengri*; from thence to *Mazothoy*; from *Mazothoy* we paſſed over the River *Sangac*, which runs into *Pontus* out of *Phrygia*, and came to *Mahathli*; from thence to *Zugli*, thence to *Chilancych*; from *Chilancych* to *Ialancych*; from thence to *Portuguin*; and from *Portuguin* we reached to *Ancyra*, called, by the *Turks*, *Angur*. We ſtaid one whole day at *Ancyra*, partly, becauſe the *Turks* did not haſten us, for in regard the *Perſian*

ſian Embaſſador made an Halt, we were deſired to do ſo too, that we might make our Entrances, both at one time, into *Amaſia*. I ſaw nothing remarkable in all the Villages aforementioned, ſave that ſometimes, among the *Turkiſh* Sepulchres, we light upon ſome Pillars, or ancient Stones of curious Marble, wherein there were ſome Remains of *Latin* or *Greek* Inſcriptions, but ſo defaced, that they could not be read; which Occurrent did reſent me very much, for all my delight was, aſſoon as I came to my Inn, at Night, to inquire after old Inſcriptions, together with *Latin* and *Greek* Coins, and ſometimes for rare kinds of Plants.

As for the Sepulchres, or Graves, of the *Turks*, their Cuſtom is not to fill them with Earth, but throw great Stones upon them, for a covering; would you know the reaſon? 'Tis Superſtitious enough. The *Turks* believe, that when the Devil (God bleſs us) accuſed the deceaſed, and calls upon him to give an Account how he ſpent his Life; then his good Genius will defend him, and this Stone, forſooth, is the Place upon which the Ghoſt muſt ſit, that he may plead his Cauſe with more care; and this Grave-ſtone is huge and bulky, that ſo Dogs, Wolves or other Ravenous Beaſts, eſpecially, the *Hyæna*, may not injure his Corps, as it lies in the Earth. For,

The *Hyæna* is a Beaſt, common in thoſe Countries; ſhe uſes to dig up Graves, and

taking out the dead Bodies from thence, carries them to her Den; near which you ſhall ſee a great heap of Bones of Men, Horſes and other Creatures; ſhe is a little lower than a Wolf, but quite as long; ſhe hath a Skin like a Wolf, only her Hair is rougher and full of great black Spots; her Head is contiguous to her *Spina dorſi*, without any *vertebra* at all; ſo that when ſhe looks backward, ſhe muſt of neceſſity turn her whole Body: Inſtead of a row of Teeth, ſhe hath but one continued Bone, as Reports go of her. The *Turks* do aſcribe great Vertue to this Beaſt, in *Philtres*, as did the Ancients; and, whereas, there were two of them at *Conſtantinople*, when I was there, I cheapned them; but their Owners were unwilling to ſell them, becauſe they kept them for the *Sultanneſs* (*i. e.*) the Emperor's Wife, who was thought by amatory Potions and Magick Art, to have engaged thereby her Husband's Love to her. Here I cannot chuſe but take notice of a Miſtake, in *Bellonius*, who thinks the *Hyæna* to be the ſame Creature with that we call the *Zibeth* or *Muſk cat*.

But ſeeing I am about deſcribing the *Hyæna*, I will tell you a Tale, which I am ſure will make you laugh, if ever you have laughed in your Life; it is this.

The *Turks* have a Tradition, that the *Hyæna*, (which in their Language they call *Zittlian*) underſtands what Men ſay one to another; yea, the Ancients affirm'd, that they could alſo

alſo imitate Man's Voice, and thereupon Hunters catch them by this Wile; they find out her Den, which they may eaſily do by the heap of Bones, lying by it, (as I ſaid before) and then one of them goes in with a Rope, leaving the other end of the Rope in the Hands of his Fellows without, and when he is creeping in, he cries, with a loud Voice, ever and anon, *Joctur, Joctur, Ucala* (i. e.) *She is not here, She is not here*, or, *I cannot find her*; whereupon, the *Hyæna*, thinking ſhe is not diſcovered, lies cloſe, and he ties one end of the Rope about his Leg; and then he goes forth, ſtill crying, *I cannot find her*; but when he is eſcap'd quite out of the Hole, he cries out aloud, *She is within, She is within*; which the *Hyæna* hearing, and underſtanding the meaning of it, (as they ſay) leaps out, thinking to eſcape; but then they hold her back by the Rope tyed to her Leg, that they either kill her, or, if they uſe care and diligence, take her alive, for ſhe is a fierce Creature, and defends her ſelf deſperately: But enough, if not too much, of the *Hyæna*.

I found abundance of old Coins all up and down this Country, eſpecially of the later Emperors, *viz.* the *Conſtantines*, the *Conſtantius's*, the *Juſtin's*, the *Valens's*, the *Valentine's*, the *Numerians*, the *Probus's*, the *Tacitus's*, and ſuch like; in many Places the *Turks* uſe them for Weight, *viz.* of a Drachm or half a Drachm, and they call it *Giaur Manguri* (i. e.) the Mony of the *Pagans* or *Infidels*. The like

Coins I found in the neighbouring Cities of *Asia*, as at *Amysue*, at *Synopis*, at *Cumonme*, at *Amastris* and *Amasia* it self, whither we were going. There was a Brasier of that City which grieved me very much; for demanding of him, Whether he had any old Coins to sell? He answered me, That a few days ago, he had a large Room full of them, but now he had melted them down to make Brass-kettles, as thinking them of little value, and fit for no other use; when I heard this Story, it troubled me much to lose so many choice Monuments of Antiquity; but I paid him back in his own Coin, as the Proverb is, by telling him, That I would have given him a hundred Guilders for them; so that my Revenge was suited to his Injury, for I sent him away as sorrowful, for losing so full a Morsel out of his Mouth, as he did me for losing the Coins.

As for Plants, I saw very few in my Journy in those Parts, which were unknown to us in *Europe*; they were almost all of the same kind, only they were more or less flourishing, according to the Richness or Poverty of the Soil. The *Amomum*, which *Dioscorides* says grows near *Pontus*, I very diligently sought for, but in vain, so that I knew not whether that Plant did not fail in that Country, or else was transplanted into another.

This Town of *Ancyra* was our 9*th* Stage from *Constantinople*; it is a Town of *Galatia*, sometimes the Seat of the *Gauls*, called, by *Pliny*,

Pliny, *Tectoſagum*; nor was it unknown to *Strabo*. Tho' perhaps the preſent Town is but part of the old Town, called, in the Canons, *Anguira*. Here we ſaw a ſtately Superſcription, and a Sampler of thoſe Tables, wherein the Atchievments of *Auguſtus*, were ſummarily comprehended, I cauſed as much of it, as we could read, to be tranſcribed. It is cut in the Marble Walls of that Structure, which heretofore was the Town-hall, but is now demoliſhed, ſo that one part of it is viſible to thoſe that enter on the right Hand, and the other to thoſe that enter upon the left. The top Chapiters are almoſt entire; the middle is full of Clefts, and the lowermoſt part of it is ſo battered with Clubs and Hatches, that it cannot be read; which Loſs cannot be ſufficiently lamented by all Lovers of Learning; and ſo much the more, becauſe the Commons of *Aſia*, dedicated this City to *Auguſtus*. Here alſo we were Eye-witneſſes of the dying of that Cloth, I ſpake of before, made of Goats-wool, and how they Camlet it, or give it its Water-colour, 'tis done thus. They pour Water upon it, and by means of a Cloth-preſs, cauſe it to receive that Colour. That is counted the beſt, which is moſt variegated in every part; and if in any piece, the Water-colours do not deeply and uniformly appear, that piece, tho' of the ſame Colour and made of the ſame Wool, is valued at ſome Gilders leſs than another, becauſe it is not ſo deeply tinctured. The better ſort

of *Turks*, in their old Age, are uſually clothed with this ſort of Cloth, and *Solyman* himſelf uſed to wear Veſts of it; but Green is a Colour diſuſed much by *Chriſtians*; and the rather, becauſe the *Turks* commend it upon a ſuperſtitious Account, as being worn by their Prophet *Mahomet* in his older days.

A black Colour is counted unfortunate, and is diſlik'd by them; and when they ſee any Man ſo clad, they look on it as an ill *Omen*; ſo that when any of Ours did approach the *Baſſa's*, in a black Habit, they look'd aſquint on us, and made ſad Complaints; and the truth is, none of their own appear in black, but either one that is deſperately poor, or elſe ſo overwhelm'd with ſome great calamity, that he regards not what Cloths he wears. A Purple Colour is a creditable Colour with them, only it is an Omen of much Bloodſhed in time of War: But the ordinary approved Colours among them, are the *White*, the *Yellow*, the *Sea-green*, the *Violet-colour* and *Mouſe-colour*, &c.

The *Turks* aſcribe very much to *Augury*, and *Omens*, Good or Bad, ſo that it hath been known, that ſome *Baſſa's* have been remov'd from their Places and Offices, by reaſon of a fall from their Horſe, as if that were an *Omen* of ſome ill luck, which is averted from the Publick, by falling on the Head of that private and particular Perſon, who is thereupon degraded.

From

From *Ancyra*, we came to a Village, called, *Balygazar*; and from thence to *Zarekneth*; from *Zarckneth* to *Zeimetzii*, and to the Bank of the River *Halys*: As we paſt through a Village, called, *Algii*, we ſaw, at ſome diſtance, the neighbouring Mountains of *Synopi*, which were red, like Vermillion, and from which red Lead is called *Synopis*.

This *Halys* is the famous River, which was heretofore the Boundary of the two Kingdoms, of the *Medes*, and *Lydians*, concerning which there was an ancient Oracle, That when *Cræſus* paſs'd it, to make War on the *Perſians*, he ſhould overthrow a great Empire, which fell out to be his *Own*, whereas he thought it would have been the *Perſians*: Near the Bank of this River there was a Wood, which ſeem'd, to us, to bear an unknown Shrub; but when we drew near, we found it to be *Liquorice*, and with the Juice of its Root, we refreſh'd our ſelves abundantly.

Near that River we met with a Countryman, and asking him, by an Interpreter, Whether that River did abound with Fiſh? And how they uſed to catch them? He anſwered, That there were Fiſhes enough, but no Body could catch them. When he ſaw we wondred at his Anſwer, he proceeded: For, *ſays he*, if a Man ſtrive to take them up in his Hands, away preſently they ſwim, and will not ſtay to be catched. This Anſwer was the leſs ſurprizing to me, becauſe, when we had lighted upon ſome unknown Birds, and demanded

manded of the Country-men, *how we might take them*? One or other of them told us, That they could not be taken; for if any Body endeavoured to lay Hands on them, they would fly away.

But one of my Collegues, *Francis Hay*, having some Nets with him, caused them to be cast for the catching of Fish; we took a great Draught of them, and especially the *Silurus*, or *Shetefish*, which are common in the *Danow*. Besides, there is in that River, good store of Sea-crabs, or else a sort of Fish very like them. Whereupon the *Turks*, who saw our Fishing, wondred at the Industry and Ingenuity of *Christians*, who would catch Fish at that rate. Hereupon, perhaps, you will say, What, are there no Fishermen in *Turky*? Which I grant there are, but very few of them live in those Parts. And, I remember, in another Place, when the *Turks* saw us turn the Stream out of its course to catch Gudgeons at the bottom, they laughed us to pieces. *What*, said they, *do you catch such small guddling Fish? What are they good for*? This Ninny-Hammer did not understand, that a great many of those Fishes would make a dainty Dish, enough to suffice many Guests. But the *Turks* are so parsimonious, that they don't study their Bellies at all; give them but Bread and Garlick, or an Onion, with a sort of *Bonniclabber*, or sour Milk, known, in *Galen*'s time, by the name of *Syllabub*, but called by them, *Ingurthe*, they feed like Farmers, and desire nothing more.

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They make this Drink, thus; they dilute this Milk with cold Water, and then cram Bread into it; this they uſe in the hotteſt Weather, and when they are more athirſt; and we ourſelves found great Benefit by it, in our greateſt Droughts. It is a Repaſt very grateful to the Palate and Stomach, and it is of admirable Vertue in quenching the moſt vehement Thirſt. There is abundance of it already made for Sale in all the *Turkiſh* Inns or *Caravaſaras*, as well as all other ſorts of Soop. As for hot Meat, or Fleſh, the *Turks* don't much uſe them in their Travels; their uſual Dyet, on the Road, are *Syllabubs*, *Cheeſe*, *dry'd Plums*, *Pears*, *Peaches*, *Quinces*, *Figs*, *Raiſins* and *Cornel-berries*; all thoſe are expoſed to Sale in great earthen Platters boyl'd in clean Water; every one takes what he likes beſt. Thoſe Fruits, with Bread, is his Food; and the Water, which remains, ſerves for Drink. Thus their Meat and Drink ſtand them in very little, ſo that I dare ſay, one *Chriſtian* ſpends more Mony, on his Belly, in one day, than a *Turk* doth in twelve; yea, their moſt ſolemn Feaſts conſiſt of *Wafers*, *Cakes* and ſuch like Junkets, together with ſeveral Diſhes of *Rice*, with ſome *Mutton* and *Pullet*; for *Capons* are not yet known in *Turky*; but as for *Pheaſants*, *Thruſhes*, and Birds called *Figeaters*, they never ſo much as heard of their Names. But if *Hony* and *Sugar* be mix'd with the Water, the Drink is like *Joves Nectar* to them. One ſort of their Liquors I had almoſt forgot,

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'tis this. They take *Raiſins* of the *Sun*, and bruiſe or grind them in a Mill, and then put them into a wooden Veſſel, pouring a certain proportion of hot Water upon them. This Mixture they ſtir about a little, and then cover the Veſſel cloſe, and ſuffer it to ferment a day or two; if it doth work well, then they add Lees of Wine to quicken the Operation. When it firſt begins to ferment, if you taſte it, 'tis over-ſweet, and that makes it more unreliſhable; but afterwards it acquires ſomething of an Acid Taſt, which, mixt with the Sweet, is very grateful to the Palate for about three or four days, eſpecially, if it be mixed with Snow, of which there is plenty at *Conſtantinople* at all times. This Drink they call *Arabſorbet* (i. e.) the *Arabian Potion*, but it will not keep long, but grows ſour in a very little time. 'Twill fly up in your Head, and make you reel as bad as any Wine, if you drink too much of it; and, therefore, the *Turks*, by the Rules of their Religion, are forbidden to drink it. For my part I liked it very well; yea, that ſort of Grapes were very acceptable and refreſhing; in many Places they keep them all Summer long. The way of preſerving them, they told me, was this: They take large Bunches of Grapes ſton'd (as the hot Sun quickly ripens them in thoſe Countries) theſe they put in a Wooden or Earthen Veſſel, in the bottom whereof they, firſt lay a line of groun'd Muſtard-ſeed, then they ſpread a line of

Grapes

Grapes upon it; thus with a lay of Grapes, and a lay of grinded Muſtard-ſeed, they fill it up to the top, and when the Veſſel is full, then they pour in new *Muſt*, as much as will fill all the Interſtice, then they ſhut it cloſe, and ſo let it ſtand till the hot time of the next Year, when Men ſtand moſt in need of Drink. Then theſe Veſſels are broach'd, and the Grapes, with its Liquor, are ſet to ſale. The *Turks* like the Liquor as well as the Grapes, but I did not ſo well like the Taſt of the Muſtard-ſeed, and, therefore I cauſed the Grapes to be waſhed, and then when I was moſt thirſty, they gave me great Relief. I hope you will give me leave to commend a Food to you, that did me ſo much good, ſeeing the *Egyptians* (though prepoſterouſly) eſteem'd their Herbs and Plants, which were contributory to their Health, as ſo many *Deities*. But 'tis time for a Wanderer to return back into the Way.

From the Bank of the River *Halys*, which (as I remember) the *Turks* call *Aitoczu*, we came to *Gonknrthoy*; from thence to *Choron*, and from thence to *Thecbe Theoi*, where the *Turks* have a ſtately Monaſtry for their *Prieſts* and *Monks*, call'd, *Derviſes*. Theſe *Derviſes* told us a great Story of a certain Man, called, *Chederles*, of an huge Stature, and Graveneſs of Mind anſwerable thereto. They ſuppoſe it was the ſame with our St. *George*, and aſcribe the ſame Exploits to him; as the ſaving of a Virgin, by the Slaughter of a huge and terri-

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ble *Dragon*, To which they add many Fables and Imaginations of idle Brains; as that he Travelled over ſeveral Countries far and near, and at laſt came to a River, whoſe Waters made thoſe that drank them, *Immortal*; but in what part of the World this River is, they cannot tell us; in ſome *Utopia* doubtleſs! They ſay, moreover, that it lies ſomewhere in a great Cloud or Miſt of Darkneſs, and that never a Man ſaw it ſince *Cherderles*. As for *Cherderles* himſelf, he was made Immortal, and ſo was his Horſe, or ſtately Prancer on which he rides, by drinking the ſame Water, who now, both, do inviſibly travel over the World, delighting in Wars, and appearing therein to the moſt Valiant, or to thoſe who implore his Aid, of what Religion ſoever they be: Such ridiculous Fancies do they pleaſe themſelves with. To which we may add other things as abſurd as thoſe before mentioned, That he was one of the Friends and Companions of *Alexander the Great*. For the truth is, the *Turks* keep no juſt Account either of Times or Ages, but make a confus'd Hodg-podg of all Hiſtory. When they have a mind to it, they ſcruple not to ſay, *That* Job *was Maſter of the Horſe to King* Solomon, *and that* Alexander the Great *was General of his Army*; with ſuch-like Stuff.

In that Monaſtry or *Moſch*, (for ſo the *Turks* call their Temples and Churches) there is a Fountain that bubbles forth very clear and limpid Water, it is built about and clad with

with moſt excellent Marble, and they ridiculouſly would have People believe, that it had its Original from *Chederle*'s Horſe, which he piſſed in great plenty in that place. They alſo told us many *Rodomantado*'s concerning the Companions of *Chederles*, concerning his chief Groom, and alſo concerning his Nephew by his *Siſter*; all which were buried near at hand, and their Sepulchers there to be ſeen, and when any *Suppliants* come to pay their Devotions to them, they would have perſuaded us, that they received great Relief thereby; yea, they ſuperſtitiouſly affirm, That the Fragments of the Stones, and the very Earth it ſelf, on which *Chederle*'s Feet ſtood, when he ſtaid for the *Dragon*, if drank in any Liquor, are very good againſt Fevers, againſt the Head-ach, and againſt the Diſeaſes of the Eyes. All the Country, thereabouts, is full of *Dragons* and *Vipers*, ſo that in the hot Seaſon of the Year, they are ſo thick, basking themſelves in the Sun, that the Ways are almoſt unpaſſable for Travellers.

I had almoſt forgot to tell you, that, whereas, the *Greeks* do uſually paint St. *George* on Horſe-back, in their Temples, with his Squire behind him, holding out to him a Cup of Wine as to his Maſter, he being (as they believe) their *Chederles*; they laugh heartily at that Spectacle.

At this Place we were near our Journies end, for now we had but one Stage more to *Amaſia*, and that was *Bagliſan*; from thence we

we reach'd *Amaſia*, *April* 7; and thirty days after we left *Conſtantinople*; as we were comeing, ſome *Turks* met us, to gratulate our Arrival, and to introduce us with Honour.

Amaſia is, in a manner, the chief City of *Cappadocia*, where the *Turkiſh* Governor of that Province uſually had his Reſidence, for the adminiſtration of Juſtice, and where he uſually forms his Camp. But that Town, ever ſince *Bajazet*'s time, ſeem'd to be very unlucky, and of late the miſerable caſe of *Muſtapha*, hath confirm'd it to be an unfortunate Seat. *Strabo* writes, that he was born there. It lies on the ſide of two oppoſite Hills, the River *Ilis* dividing the City in the midſt, running between them; ſo that from each part you may look ſtoopingly into the River, as from the Seats or Stairs of a Theatre; and one ſide of it is conſpicuous and open to the view of the other. It is ſo encompaſſed with Hills, that there is but one way to it either for Coach or Wagon.

The ſame Night we came thither, there hapned a great Fire, which the *Janizaries* quenched, as their manner is, by plucking down the Houſes adjoyning. Upon occaſion of this Accident, give me leave to inform, That the *Turkiſh* Soldiers are well-pleaſed when a Fire happens; for, whereas, they muſt be employed to quench it, and uſually doing it by the ruining the contiguous Houſes, they have thereby opportunity to rifle and plunder both; ſo that they, themſelves, do often

oftentimes privily ſet Houſes on Fire, that ſo they may pinch and ſteal what they can out of them; as I remember once, when I was at *Conſtantinople*, there were frequent Conflagrations of Houſes. 'Twas plain, they could not happen caſually, but muſt be ſet on fire a purpoſe, and yet the Authors could not be found; but the Fault was commonly caſt on ſome *Perſian* Spyes that were in Town: At laſt, upon a diligent ſearch, 'twas found that the Soldiers had ſtirr'd up their Fellows, that were a Ship-board, to do the Feat; that ſo, during the Fire, they might enrich themſelves with the Spoils.

Upon an high Hill, that hangs over and commands *Amaſia*, there is a ſtrong Caſtle, wherein the *Turks* have a continual Gariſon, either to curb the *Aſiaticks*, who are not very well pleaſed with the *Ottoman* Yoke (as I ſhall ſhew anon) or elſe to bridle the *Perſian*, who many times make large Excurſions even as far as this Town, tho' at ſuch a vaſt diſtance from them. In this Hill there are ſome ancient Monuments, which, perhaps, were the Sepulchres of the *Cappadocian* Kings.

As for the Houſes and Streets of *Amaſia*, there is little or no beauty in them. Their Houſes are built of Loom, as they are in *Spain*, plain at top without any roof, and what covering they have is of Loom or Clay too. They have ſome old piece of a Pillar, Cylinder or Rober, which they turn up and down to ſtop any Chink or Crevice, made either

either by Rain or Wind. The Inhabitants, in former times, lay down to ſleep in the open Air; as for Rains, they are not great nor frequent in thoſe Parts; but if at any time a Shower falls, the Loomy Droppings from the Eaves, do wofully dirty the Cloths of thoſe that paſs under them. I ſaw there a certain young noble Perſon, living not far from me, at his Supper, after the old *Roman* faſhion, lying on a Bed. Aſſoon as I came to *Amaſia*, we were introduced to complement the Supreme Vizier *Achmet*, and the reſt of the *Baſſa's*, for their Emperor was then gone abroad; we treated with them a while concerning the Contents of our Embaſſy; and becauſe they would not ſeem to prejudice us, they lent us a favourable Ear; howbeit, referring all to the Will and Pleaſure of their Emperor. When he came home, we were led into his Preſence, for Audience; but he entertain'd us (and the Reaſons we alledg'd in the Speech we made him, according to the Command of my Maſter) with a ſour and frowning Look. He ſate upon a low Throne, not above a Foot from the Ground, but it was all covered over with rich Tapeſtry, and with Cuſhions exquiſitely wrought. His Bow and Arrows lay by his ſide, he himſelf (as I ſaid) looked froward upon us; and yet there was a certain Majeſty, mix'd with Severity, in his Countenance. Each of us, as we entred the Room, were led up towards him by ſome of his Bed-cham-

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ber-officers, who held us by the Arm, (for ſo they uſe to introduce Embaſſadors, ever ſince a certain *Croatian*, deſiring to ſpeak with *Amurath*, and drawing near to him ſo to do, ſlew him in revenge of the death of his Maſter, *Mark*, the *Deſpot* of *Servia*, who was killed by the ſaid *Amurath*): and afterwards, as if we had kiſs'd his Hand, we were led backward to the oppoſite part of the Room; for the *Turks* count it an unmannerly thing to turn any of ones Back parts to their Prince. From thence I had liberty to declare our Maſter's Commands; but they ſuited not with his lofty, imperious Spirit, who thought that nothing ought to be denyed him, for they were daring and high; ſo that he, as diſdaining them, ſaid nothing but *Giuſel*, *Ginſel*; (i. e.) *Well*, *Well*. And ſo we were diſmiſſed to our Lodgings.

At our Audience there was a very full Court, for a great many Governours of Provinces were there with their Preſents; and, beſides, the Imperial Horſe, *Spahi's*, *Janipagis* and *Ululags*, there were alſo a great number of *Janizaries*. But among this vaſt number of Courtiers, there was not ſo much as one more eminent for Birth or Parentage; each one, by his Valour and adventrous Atchievements, was the Carver out of his own Fortune. Their Honour ariſeth from their Preferments, ſo that there is no diſpute about Precedency, but every Man's Pre-eminces is according to the Office which he bears. And

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thoſe Offices are diſtributed at the meer Will and Pleaſure of the Prince, who do's not regard the empty Name of Nobility, nor value a Ruſh the Favour of the Multitude, or of any other particular Man, but conſidering only the Merits and Diſpoſition of the Man, he rewards him accordingly. And by that means, Employments are beſtowed upon ſuch Perſons as are beſt able to manage them; and every Man hath opportunity to be the Hammerer out of his own Honour and Preferment. Thoſe which at preſent are the greateſt Officers under their Emperor, were moſtly the Sons of Shepherds or Neatherds; and they are ſo far from being aſhamed of the Meanneſs of their Original, that they glory therein among one another; and account it more Praiſe-worthy to be the Advancers of themſelves, than if they had Honour tranſmitted down to them from their Anceſtors.

For thus they argue, Virtue is not propagated from our Parents, but is partly the Gift of God, and partly acquired by good Diſcipline, and by our own Labour and Induſtry; ſo that as no Son hath his Fathers Skill in Muſick, Arithmetick or Geometry, derived to him from his Birth, ſo neither can Fathers bequeath Virtue as an Inheritance to their Children; for the Soul (ſay they) is not communicated with the Fathers Seed; ſo that a Son muſt neceſſarily be born like qualified as his Father was; but it is infus'd nto his Body from the God of Heaven. Thus in that Nation,

tion, Dignities, Honours, Offices, *&c.* are the Rewards of Vertue and Merit; as on the other ſide, Improbity, Sloth, Idleneſs, are among them the deſpicableſt things in the whole World. And by this means they flouriſh, bear ſway, and enlarge the Bounds of their Empire every day more and more. But we, *Chriſtians*, to our ſhame be it ſpoken, live at another manner of rate; Virtue is little eſteemed among us, but Nobleneſs of Birth (forſooth) carries away all the Honour and Preferment. But enough of this at preſent, more may be ſpoken on this Argument hereafter; and what I have now ſpoken about it, pray keep it to your ſelf, for other Men may not be able to bear my Freedom herein.

To return then to my Subject; I ſhall now preſent you with a ſurprizing Spectacle, even a Multitude of Perſons with pick'd Turbants on their Heads, made of pure white Linen folded together in Plates; their other Apparel was very coſtly of ſeveral ſorts and colours, all moſt radiantly ſhining with Gold, Silver, Purple, Silk, Velvet, *&c.* I am not able to deſcribe the Gaudineſs of the *Show*; in one word, 'twas the moſt glorious one I ever ſaw in all my Life. And yet in all this Splendor, there was a great deal of Simplicity and Parſimony too. Thoſe who were of one Order had cloathing all of one ſort; there were no fooliſh Hems, Lacings, Fringes or Borders, as among us, which coſt a great deal

deal of Mony, and yet wear out in a day or two. The Silk and Velvet Suits, which many of them wore, though mightily embroidered, yet coſt not above a Ducat the making and embroidering. They did as much admire to ſee the faſhion of our Cloths, as we did that of theirs. Their Veſts are very long, almoſt down to their Heels, which is more graceful, and makes them ſeem taller than they are; but our Apparel (forſooth) is ſo curtail'd and ſhort, that it hardly covers the Parts which Nature would have to be concealed; on which Account it is leſs decent. Beſides, it ſeems to take away ſome Inches from the talneſs of our Stature, and look more *Dwarf-like*. And yet among ſo great a Multitude, I took notice of this moſt laudable Circumſtance; 'twas all *huſh*, not ſo much as a word ſpoke among them all, nor no humming noiſe, as among a tumultuous Multitude; no juſtling one of another, but every particular Man quietly kept his own Station. The Heads of them, which they call *Aga's*, had Seats to ſit upon, ſuch as their *Seraſquiers*, or *Generals*, their *Brigadiers*, *Colonels* and *Captains*, but the Commonalty ſtood on their Feet: Among the reſt, I moſt admir'd the *Janizaries*, though there were ſome Thouſands of them, yet they ſtood at a diſtance one from another Stock-ſtill, (as we ſay) as if they had been Statues. So that I who was at ſome diſtance from them, thought verily they had been ſo, till being adviſed to ſalute them, as the manner is, I ſaw them

them all bow their Heads, by way of Reſalutation, unto me. When we paſſed from this Show, behold there was another pleaſurable one, which entertain'd us, and that was their Horſe-Guards, in their March to their Quarters, they Rode upon gallant ſtately Prancers, excellently well Trapp'd, Equipp'd, and Shod. Thus we were diſmiſſed, but with little hopes of obtaining what we came for.

On the 10th of *May*, the *Perſian* Embaſſador came to *Amaſia*, and brought with him rich and gallant Preſents, as many choice ſorts of Hangings, *Babylonian*-Tents, curiouſly wrought within with many ſorts of Needle-work, gallant Horſe-Trappings, and Saddles, Scymiters made at *Damaſcus*, whoſe Handles were ſtudded with Jewels, and Shields of curious Workmanſhip; but that which exceeded them all, was the *Alchoran*, ſo they call the Book containing the Rites and Ceremonies of their Religion, which they fancy *Mahomet* compos'd by Divine Inſpiration, and which is accounted the moſt Noble Preſent of all. They quickly accorded with him on Terms of Peace, ſo that it concern'd us to be cautious, who were to find greater obſtruction in our Negotiations with them. And to aſſure us that the Peace was confirm'd betwixt them, they omitted no manner of extraordinary Reſpect to their Embaſſador. For the guiſe of the *Turks* is, (as I told you before,) to be exceſſive on both ſides, either in beſtowing Honour on

their Friends, or in heaping Reproaches on their Enemies. *Haly* Baſſa, Deputy to the *Grand Vizier*, treated the *Perſian* with a ſumptuous Dinner, which he made in his Garden, a place far diſtant from us, and ſeparated alſo by the interpoſal of the River, yet we could ſee the Manner of it well enough; for, I told you, the place was ſeated ſo ſteep on both ſides the Hill, that the Eye might eaſily diſcover what was done on each ſide. This *Haly* is a *Dalmatian* by Birth, a Man of a good Wit, and, which is ſtrange in *Turky*, very courteous to Strangers. The Table, at which the *Baſſa* and the *Perſian* Embaſſador ſate, was covered over with a Canopy, and the Diſhes were ſerved up after this manner: There were One Hundred Youths, which attended, like Waiters, all of them alike habited; firſt of all, they entred one by one, at a ſmall diſtance from one another, till the Train of them reached up to the Table where the Gueſts were a ſitting; they had nothing at all in their Hands, that ſo they might not be hindred in ſaluting the Gueſts, which was done in this manner; They laid their Hands on their Thighs, and bowed their Heads downwards to the ground; when this Ceremony was perform'd, then he that ſtood next the Kitchin, took a Diſh and gave it to the next Page immediately before him, he handed it to a Third, and he to a Fourth, and ſo from one to another till it came to him who ſtood next the Table and he delivered it to the Hands

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of the Gentleman Sewer, who plac'd it on the Table. And thus One Hundred Diſhes, or more, were ſerv'd up to the Table in excellent Order, without any Noiſe at all; and when that was done, then thoſe Waiters, or Pages, ſaluted the Gueſts a ſecond time, and ſo returned in the ſame Order they came in; only, of courſe, thoſe that were laſt before went out firſt, and thoſe which were neareſt the Table brought up the Rear. Thus the Second Courſe was alſo ſerv'd up, ſo that the *Turks* are great Admirers of Order, even in the ſmalleſt matters, which we *Chriſtians* are apt to neglect, even in things of greateſt Moment. At ſome diſtance from the Embaſſador ſate his Attendants with ſome *Turks* of Quality with them.

Peace being thus made with the *Perſians*, as I told you before, yet we could get no good Terms of them at all, only we obtain'd an Half-Years Truce, till I could ſend to my Maſter, and know his Anſwer. I was ſent to be *Leiger* Embaſſador there, but in regard there was no Peace ſettl'd betwixt both Empires, the *Baſſa's* thought it adviſable for me to return to my Maſter with Letters from *Solyman* their Emperor, and I was to return with an Anſwer from his Imperial Majeſty, if he thought fit. Hereupon I was again introduc'd into *Solyman's* Preſence, and had Two large Embroider'd Veſts, reaching down to my Ancles, clapt upon me; they were ſo heavy, that I could hardly ſtand under them;

my Family alſo, that attended me, were all Clad with Silk Garments of divers Colours; in this poſture I ſtalked along, like *Agamemnon*, or ſome ſuch piece of Gravity, in the *Tragedian*, and ſo I took my leave of their Emperor, having firſt receiv'd Letters to my Maſter, Seal'd and wrapt up in Cloth of Gold, and the chiefeſt of my Attendants were alſo admitted to take their Leaves; and thus after we had taken our leaves of the *Baſſa*'s, I and my Collegues departed from *Amaſia*, *June* the 2*d*. The Cuſtom is, That Embaſſadors at their departure have a Dinner provided for them in the *Divan*, (ſo they call the place where the *Baſſa*'s ſit to Adminiſter Juſtice,) but this is done only to their Friends; that Complement was omitted to me, becauſe Affairs were not yet in an Amicable poſture between them and us.

If you Ask me, What manner of Man *Solyman* was? I'le tell you, He was an Ancient Man, his Countenance, and the Mean of his Body, was very Majeſtick, well becoming the Dignity which he bore; he was Frugal and Temperate, even from his Youth, tho' he might have taken a greater liberty to himſelf by the Rules of their own Religion. In his Younger Days he was not given to Wine, nor to Maſculine Venery, which the *Turks* much delight in, ſo that his very Enemies could object nothing againſt him on thoſe accounts; but that he was too Uxurious, and his over-Indulgence to his Wife made him give way to the

the Death of his Son *Muſtapha*, yet that Crime was vulgarly imputed to that Aſcendent ſhe had over him, by reaſon of her Inchantments and Amatory Portions. This is certain, that after he once took her for his lawful Wife, he never had Carnal Knowledge of any other Women, tho' their Laws did not forbid him. He is a very ſtrict Obſerver of the *Mahumetan* Religion, and is as deſirous to propagate *That*, as to enlarge the Bounds of his Empire.

He is now Sixty Years of Age; and, for a Man of his Years, he enjoys a moderate proportion of Health, and yet his Countenance doth diſcover, that he carries about him ſome hidden Diſeaſe, 'tis thought a Gangrene, or Ulcer, in the Thigh; yet at ſolemn Audiences of Embaſſadors, he hath a *Fucus* to paint his Cheeks, that he may appear ſound and healthy to them, and thereupon be more dreaded by Foreign Princes, their Maſters. Methought I diſcovered ſome ſuch thing at my Diſmiſſion, for his Countenance was as ſoure when I left him, as it was at my firſt Audience.

Having thus taken my leave, I began my Journy in the Hot Month of *June*, and the Heat thereof was ſo exceſſive, that it caſt me into a Fever; 'tis true, it was a remiſs and gentle one, yet it came every Day, to which was added an Hoarſneſs, and Defluction of Rheum from the Head, and it held me till I came quite to *Conſtantinople*.

The *Perſian* Embaſſador left *Amaſia* the ſelf-ſame Day that I did, and we went both out of the City the ſame way; for, (as I told you before,) there is but one Paſſage into, or out of, that Town, it is ſo ſhut in by the circumjacent and unpaſſable Hills: But the Way quickly doth divide into Two, one to the *Eaſt*, which the *Perſians* took; and another to the *Weſt*, which was our Road. In the open Fields, about the Town, we ſaw the *Turkiſh* Camp pitch'd, with abundance of Tents. I ſhall not entertain you with the Stages of my return, they being the ſame with thoſe of my Journy thither, only we made a little more ſpeed, and ſometimes Rode Two Days Journy in One. In fine, we came to *Conſtantinople*, *June* the 24*th*. You muſt needs think I had a troubleſome Journy of it, having ſuch a Companion with me, as a *Quotidian Ague*, all the way; ſo that when I came thither, I was almoſt nothing but Skin and Bone: Yet, as Lean as I was, when I came to reſt, and, by the Advice of *Quaquelben*, my Phyſician, uſed warm Baths, I quickly recovered: One thing I obſerved in the method of my Cure, that when I came out of the warm Bath, he would ſprinkle me over with cold Water, which, tho' it were troubleſome to me at the preſent, yet I found that it did me much good.

Whilſt I ſtaid at *Conſtantinople*, there was a certain Perſon, that came from the *Turkiſh* Camp in *Aſia*, who told me a Story, that I

ſhall

ſhall acquaint you with, becauſe it ſhews, that the *Aſiaticks* are not very well pleaſed, either with the Religion, or the Government, of the *Turks*; 'twas this, *Solyman*, ſays he, as he was returning Home, was forc'd to Lodg one Night in the Houſe of a certain *Aſiatick*, and when he went away in the Morning, his Hoſt brought a great deal of Perfume, and us'd a great deal of Ceremonies, to cleanſe and purge his Houſe, as if it had been polluted by ſuch a Gueſt, as *Solyman*; when *Solyman* heard of it, he cauſed the Man to be Slain, and his Houſe to be levelled with the ground. This Puniſhment the poor Man underwent for his Averſion from the *Turks*, and his Propenſity to favour the *Perſians*.

I ſtaid about Fourteen Days at *Conſtantinople* to refreſh my ſelf, and then I entred on my Journy back again to *Vienna*: But I was entertain'd with an Inauſpicious Omen, even a very ſad Spectacle; juſt as I was gone forth of the Gates of *Conſtantinople*, I met whole Waggon-Loads of Boys and Girls, which were bringing out of *Hungary* to *Conſtantinople* to be ſold; no Merchandize is more frequent amongſt them, than that. For, as when we leave *Antwerp*, we meet with all ſorts of Merchantable Commodities Importing into the Town, ſo here, ever and anon, there paſſed by us abundance of Poor Miſerable *Chriſtian* Slaves, which were going to be ſold in the Markets to a perpetual Bondage; there was no diſtinction of Age, Old and Young were

driven in Herds, or Companies, or elſe were tied in a long Chain, as we uſe to tail Horſes when we carry them to Fairs; when I beheld this woful ſight, I could not forbear weeping and bemoaning the unhappy State of poor *Chriſtendom*. And if that Miſerable Spectacle were not Affictive enough for a new Traveller, take another bad and mortifying Occurrence: My Collegues had commended ſome of their Retinue to me, which were weary of living in *Turky*, that they might be of my Train, in returning to their own Country: I granted their Requeſt, and having Travelled Two Days Journy, I perceiv'd one that was Chief among them, (called a *Vaivode*, from his Office,) was carried Sick in a Coach; one of his Feet being bare, without any Stockings, he would not ſuffer it to be covered, for he had in it a Plague-ſore, which he found more eaſie to keep open. We were much troubled at this ſight, as fearing that Infectious Diſeaſe would ſpread further; but the poor Man liv'd but till we came to *Adrianople*, and there departed this Life. Upon his Death another Miſchief did ſucceed; as ſoon as the Breath was out of his Body, the reſt of the *Hungarians* ran in greedily to the Prey, one caught up his Stockings, another his Doublet, a Third his Shift, a Fourth his other Linen; thus caſting themſelves, and us too, into a great deal of danger. Nor was there any way in the world from hindering them.

'Tis

'Tis true, my Phyſician, like an honeſt Man, ran in amongſt them, and intreated them, for God's ſake, to throw them away, becauſe they would infect us all; but they were deaf to his Advice. But the Day after we left *Adrianople*, thoſe ſelf-ſame Perſons came to him, and complain'd of a Pain in their Heads, with a Dejection of their Spirits, and a Liſtneſneſs both of Body and Mind, and deſired his Advice; He, (ſuſpecting the Symptoms of the Plague in the caſe,) told them, they were well enough ſerv'd, for not harkning to his Counſel; yet he would do them what good he could, only, being on his Journy, he was unprovided of proper Medicins. The ſame Day I walked abroad into the Field, as I us'd to do as ſoon as ever I came to my Inn, to ſee if I could find any thing worthy of my Notice in thoſe Countries, where I met with an unknown Herb in a Meadow, which ſmelt like *Garlick*. After I had pluck'd ſome Leaves of it, I gave them to my Phyſician to know his Judgment; he looked wiſtly upon it, and told me, 'twas *Scordium*, and lifting up his Hands to Heaven, he gave God thanks for ſending us ſo opportune a Remedy againſt the Plague; hereupon he gathers a great quantity of it, and putting it into a large Pot, boiled it over the Fire. Then he bid the *Hungarians* take Heart, and parted the Decoction amongſt them, preſcribing the taking of it very hot, as they were going to Bed, mixt with ſome *Lemnian* Earth,

and *Diaſcordium*, and that they ſhould not ſleep till they had fallen into a great ſweat. Obſerving his Directions, the next Day after they were much better, and deſired the ſame Potion again, and when they had drunk it, they grew perfectly well. And thus, by God's Bleſſing, we avoided that Infection.

And yet, the reſidue of our Journy was not without Peril. After we had paſſed the Country of the *Thracians* and *Bulgarians*, which reaches as far as *Niſſa*, and came into the *Servians* Country, reaching from *Niſſa* to *Semandria*, where the *Raſcians* Country begins; we came at laſt to *Belgrade*, the Weather being exceſſively Hot and Parching, for 'twas the hotteſt time of the *Dog-days*.

At *Belgrade*, upon one of our Fiſh-days, we were preſented with abundance of choice Fiſh, and, amongſt the reſt, with large full-Bodied *Carps*, taken in the *Danube*, whoſe *Carps* are very much commended: My People did Eat very greedily of them, that was either the cauſe, or the occaſion, which caſt many of them into a Fever; yet all that quantity of Fiſh, which was enough to ſatisfie Forty Men, coſt but half a Dollar; and the truth is, other things are as cheap. As for Hay, 'tis little or nothing worth, the Meadows are ſo laden with it, that every Man may take what he will, provided he pay for the Mowing and Carriage; which made us to admire the wiſdom of the old *Hungarians*, after

after they had paſſed the *Save*, who choſe ſo Fertile a Country, as *Hungary*, to dwell in; where there were all manner of Conveniencies for Human Life; we paſſed over a great Tract of Land, both beyond and on this ſide the *Save*, and we found the Graſs, Barly, Oats and Wheat, almoſt parch'd and withered with drought; but as ſoon as we entred *Hungary*, the Graſs was ſo tall, that a Coach, that went before, could hardly be ſeen by another that came after; which is a great Argument of the goodneſs of the Soil.

The *Raſcians*, as I told you before, begin at *Semandria*, and reach as far as the River *Drave*; they are reputed to be a fudling ſort of People, and not very Faithful to Strangers. Whence they had their Name and Original, I do not certainly know; but truly they were kind enough to us; we paſſed through ſome Villages of theirs of leſs Note, and at laſt arrived at *Eſſeck*, which is almoſt incloſed with Muddy Marſhes, and is famous for the ſlaughter of *Catzianerus*, and the overthrow of the *Chriſtians*. Here I was taken with a *Tertian Ague*, I was ſo parch'd with Heat, in Travelling the open Feilds of *Hungary*; and at *Eſſeck* we paſſed the *Drave*, and came to *Zaſque*, where being weary with the Heat of my Journy, and my Ague, I laid me down to reſt, where the chiefeſt of the place came to me to bid be welcome; and preſented me with large Melons, with Pears and Plums of ſeveral ſorts, beſides Wine, and other Proviſions, altoge-

altogether very good, the Noted Country of *Campania* in *Italy* hardly bears better. In the Room where I Lodged, there was a long Table all furniſhed with theſe Viands: My Servants deſired the *Hungarians* to ſtay to Supper, excuſing my abſence, becauſe of my Sickneſs. As ſoon as I awoke, and ſaw ſuch a full-ſpread Table before my Eyes, I thought verily I had been in a Dream, and Ask'd my Phyſician, How that came about? He told me plainly, That he himſelf had cauſed the Table to be furniſhed, that ſo the very ſight of it might refreſh me. But muſt not I taſt of it, ſaid I? Yes, ſaid he, but you muſt only taſt. And ſo I Eat a little of it, and ſeem'd to be much the better for it. The Day after the *Hungarians* came to me again to preſent their Service, deſiring me to repreſent their Condition to the Emperor, in regard of the Wrongs they received from ſome of their Neighbours. From thence we came to *Mohatz*, noted for the Overthrow and Death of *Lewis* King of *Hungary*; not far from that Town I ſaw a River, whoſe Water was deep, and its Banks very ſteep; here that unhappy Prince leapt in with his Horſe, and was drown'd, being for his Fall as much to be lamented, as for his Imprudence, in venturing with a ſmall and newly rais'd Army of his Country-Men, to cope with the more numerous, Veteran, and well-diſciplin'd Forces of *Solyman*.

From *Mohatz* we Travelled on to *Tulna*, and from thence to *Feldnar*. There I paſſed over the *Danube* into an Iſland, pretty large, called *Cophis*, Inhabited by *Raſcians*; and ſo repaſſing the *Danube*, I arrived at *Buda*, (12 Days after I left *Belgrade*,) *Auguſt* the 4*th*, having loſt many of my Horſes by the way, who were Choaked with Eating new Barly, and Drinking over-old Water. Beſides, I narrowly eſcaped Robbing, which theſe Countries are much infeſted with, eſpecially by thoſe they call *Heydukes*, ſome of which were afterwards taken, and put to Death at *Buda*, where they confeſſed to the *Baſſa* thereof, that they lay in wait for me, and my Train, under a broken Bridg we were to paſs, that ſo they might Aſſault us unawares. And the truth is, a few may very eaſily circumvent and deſtroy a great many Paſſengers on ſuch Bridges; for the Bridges are ill-built, and the Planks are ſet ſo wide, and gaping one from another, that you can ſcarce go over them ſafe on Horſe-back, without danger of falling, if you are never ſo careful; and if ſome meet you before, others fall on your Rear, and others ſtart out from the Reeds and Sedges below, where they hide themſelves, and ſo Accoſt you in the Flank, and you can hardly manage your Horſe for Self-Defence, by reaſon of the Ilneſs of the Bridge; no doubt you may be treated as the *Romans* were in the *Caudine Streights*, be either taken or killed, at Pleaſure.

I know not what it was that deterred them from aſſaulting of us; whether it were our Numbers, or the Sight of the *Hungarians* with us, or becauſe we were in a long Train, and all were not on the Bridge at once, or what ever elſe it was that withheld them, by God's Bleſſing, we got ſafe to *Buda*. The *Baſſa* of the Town was not then at home, he was gone over to *Peſt*, on the other ſide the River, where they had a Council of War, after the manner of the *Hungarians*, they call them *Rachi*. Many *Sanziacks* were already come thither, but more were expected, for which Cauſe, when I deſired Audience, 'twas put off for Three Days, that the *Janizaries* and Military Perſons might make a greater Show. Then I was ſent for over, and conveyed to his Tent, where he made Complaints to me of the Injuries that ſome *Hungarians* had done to him; It is uſual in thoſe Frontier Garriſons, both for *Hungarians* and *Turks*, mutually to complain of one another, yea, ſometimes they that are moſt in Fault, begin to complain, firſt. The *Turkiſh* Baſſa alſo added ſome Minatory Expreſſions of Revenge; it may be, he thought that the Sight of his Army would terrify me; but he was miſtaken, for I anſwered him roundly, That the *Hungarians* might rather find Fault with the *Turks*, than on the contrary; for I my ſelf, in my Travels had ſeen ſome of his Soldiers plunder ſome *Hungarians*, ſubjects of his Imperial Majeſty, and carry away their Goods.

He

He anſwered me, That indeed he had put ſome contumacious *Chriſtians* under Military Execution, but they were ſuch as were under his Maſter, not the Emperor. Thus, after a mutual Altercation, I was diſmiſſed, being in very bad plight, for my Ague-Fit was ſore upon me all that Day.

The Day after, I went to *Gran*, having a *Turkiſh* Guard of Horſe along with me, I had a Mind to be wafted over the *Danube*, and for one Night to lodge in a Village over againſt the Caſtle of *Gran*, that the Day after I might come the ſooner to *Comorra*, and be better able to endure my Ague-Fit, which I expected that Day; and therefore I entreated that Favour of my Guide, that he would ſend ſome Body over, to bring the Ferry-Boat, that was on the other Side, that ſo our Paſſage might be the eaſier. I found ſome Difficulty in having my Requeſt granted, yet, partly to gratify me, and partly to acquaint the *Sanziacks* with my arival there, he ſent over two Perſons; when they were gone an Hour before, they ſpyed Four Horſemen ſtanding under a Tree, a little from the High-way-ſide; they judged them, by their Habits, to be *Turks*, and therefore turned aſide to accoſt them; and as they drew near, they ask'd them, What News? They anſwered not a Word, but made at them with their drawn Swords, and gave one of them ſuch a Blow, athwart his Face, that he made the greateſt Part of his Noſe

Noſe to hang down over his Chin; and then catching at his Horſe, which he held by the Bridle, he left his own Beaſt, and mounting it, ſet Spurs, and away. The *Turks* preſently came back to us, eſpecially he with a maim'd Face, and with a woful Lamentation, bid us prepare for the Combat, for we were Way-laid. I, to encourage my Men, got preſently on Horſe-back; but we came too late, when the Scuffle was over, for they had more mind to preſerve the Prey they had got, than to fight: And thereupon fled ſpeedily to *Javarin*, a Garriſon of ours, to which they did belong: The *Turks* ſhewed them to us as they were ſcouring over the neighbouring Hills, that led to *Javarin*. Thus we came to *Gran*, the *Sanziack* very friendly gave me a Viſit, and among other Diſcourſe he put me in mind of the Inſolency of the *Hungarian* Soldiers, who could not be kept from Thieving (ſaid he) Though you the Emperour's Embaſſador were in company of thoſe they robbed; and therefore he deſired me, That the Horſe they took away yeſterday might be reſtored. In the mean Time, The *Turk*, that was wounded the Day before, ſtood without in the Entry, with his Noſe ſewen together, through which he made a lamentable Moan, deſiring me to pity his Condition: I told him I would give him what was enough for his Cure, and ſo I beſtowed Two Duckets upon him; he would have had more, but the *Sanziac* told him,

'twas

'twas enough, his Misfortune was not to be charged upon me.

Being thus dismissed by the *Sanziack*, I came the same Day to *Comorra*; where I expected my Ague-Fit, but when the usual Period of it drew near, I found it had left me, as if a *Fever* got in *Turky* durst not accompany me into the *Christian* Territories: Hereupon I gave God Thanks, who had both freed me of my Ague, and had also brought me safe to the end of my long and tedious Journy.

Two Days after, I came to *Vienna*, where the Emperour *Ferdinand*, my most Gracious Master, was not at present, only I found *Maximilian*, King of *Bohemia*, there in his Room; whose courteous Reception of me made me almost forget the Toil of my Journy. But I must tell you, I was so emaciated with my Sickness, and the Inconveniencies of my Journy together, that many thought the *Turks* had given me a poysonous Dose; for truly, when I went lately to pay my Duty to the Arch-Duke *Ferdinand*, he, being then there, asked one of his Domesticks, who I was? who answered, I was one that came lately from *Turky*, and that it was no wonder I lookt so ill, for they who returned from those Parts, used so to do.

Perhaps he was willing to have it believed, that I had taken the Emperour *Claudius*'s Dose; but, for my part, I know of no such thing; neither do I question but that after I had rested

a while, to recover the tediouſneſs of my Journy, I ſhall look as well as ever I did, and I find my ſelf ſomething mended already.

In the mean time, I acquainted the Emperor with my Return, by Letter, and of the half-Years Truce I had obtained, and the ſum of all my whole Negotiation; and when he came home from the Diet, I would inform him of all Particulars more punctually and diſtinctly.

One thing more I ſhall acquaint you with, There were many Perſons who refuſed to accompany me to *Conſtantinople*, either for Fear, or I know not what Motive beſides, who wiſhed they had given me any Mony, to go along with me, now they ſaw me return in Safety. But what ſays he in *Plautus*? *If you will eat the Kernel, you muſt take the Pains to break the Nut*: He does himſelf Wrong, that thinks to reap part of the Fruit, who took no part of the Pains.

Thus, Sir, I have given an account of my Journy, both to *Conſtantinople* and alſo to *Amaſia*; I have not dreſt up my Narrative with Flowers of *Rhetorick*, but have preſented you with it, juſt as I would have related it to you by Word of Mouth. I know you will bear with the Courſeneſs of my Style, it being occaſioned by my over-eager Deſire to gratifie you; nor can you well expect Elegancy from me now in my heat and throng of Buſineſs, which I was never Maſter of in my greateſt

eſt Retirements. This I aſſure you, both for your Information and my own Content, that I am not conſcious to my ſelf of any Falſhood in the whole Narration, which is the principal Ornament of ſuch Relations as theſe. Thus I bid you Farewel.

Vienna, Septemb.
1ſt. 1554.

EPISTLE

EPISTLE II.

SIR,

I Receiv'd your Letter, wherein you acquaint me, that you have receiv'd Information of my ſecond Voyage into *Turky*; on which Account you expreſs your wonderment, that I would venture to viſit that uncouth and barbarous Country, once more. And, withal, you deſire to know the Iſſue of my Journy; How I found Matters at my return to *Conſtantinople*; What Entertainment I met with there; What Proportion of Health I enjoy; Whether my Life be pleaſant to me, yea or no; and, in fine, What hopes there may be of my ſpeedy return to *Germany*. To all which you oblige me, upon the ſcore of our ancient Friendſhip, to give particular and expreſs Anſwers; which, to gratifie you, I ſhall accordingly do.

Know then, in the firſt Place, That you were not miſ-informed as to my return into *Turky*, the thing is moſt true; neither could I avoid the Journy, as being oblig'd thereunto by

by Promiſe; and you know every honeſt Man is as good as his Word. *My* Caſe was this, The Emperor *Ferdinand*, my moſt gracious Lord and Maſter, deſigned me as his Lieger Embaſſador to *Conſtantinople*; but his Deſign was grounded on this Suppoſition, that Peace would be firſt ſetled betwixt the two Empires; but Articles of Agreement being not yet fully accorded, nor wholly rejected neither, there was no reaſon I ſhould ſlip my Neck out of the Collar, till the Matter was brought to ſome certain Iſſue, either a firm Peace, or a perfect Rupture. And, therefore, though I foreſaw what a Buſhel of Troubles I ſhould run my ſelf into, by my return, and had much rather a fitter Perſon had been ſubſtituted for the Employment; but no Body being willing to accept the Charge, I was, in a manner, forced to the Service; it being my duty to comply with, and obey, the will and pleaſure of my gracious Maſter: For aſſoon as ever he return'd from the Imperial Diet to *Vienna*, and was informed, by me, of my Tranſactions with *Solyman*, the *Ottoman* Emperor, he immediately laid his Command upon me to prepare my ſelf to return, and to carry back his Anſwer to *Solyman*'s Letters. 'Tis true, 'twas the depth of Winter, I was commanded to return to *Conſtantinople*; and, beſides, 'twas a very Rainy, Cold and Tempeſtuous Seaſon; and, alſo, my Meſſage was ſo ſevere, that I was like to have no Thanks for my Labour. Here, perhaps, you may twit me in the Teeth,

What!

What! twice to the ſame Place? To which I anſwer, Twice and oftner, if there be need; for commendable Enterprizes, the more hazardous, the more Praiſe-worthy.

'Twas in *November* when I left *Vienna*, to undertake my ſecond Voyage to unhoſpitable *Pontus*; I will not grate your Ears with the Relation of the Geſts of my *Second* Journy. I was too vexatious, I fear, in giving you an Account of my *Firſt*.

It may ſuffice to tell you, that I went the ſame Stages, in a manner, that I did at firſt. So then, to *Conſtantinople* I came in the beginning of *January* (having loſt one of my Retinue, (who dyed of a Fever in the way.) There I found my Collegues in good Health; but a mighty Change was made in the *Turkiſh* Affairs: *Bajazet*, *Solyman*'s youngeſt Son had eſcap'd a great danger, and was reconcil'd to his Father: *Achmet Baſſa*, the *Grand Vizier*, had been ſtrangled, and *Ruſtan*, his Predeceſſor, was reſtor'd to his Place of *Grand Vizier-ſhip*; of whom more hereafter; but at preſent, I ſhall acquaint you what courſe Entertainment I met with from their *Emperor*, his *Baſſa's* and other great Men among them. For their *Baſſa's* (as manner is, before they introduce an Embaſſador to their Prince) being deſirous to hear of me, in general, the purport of my Meſſage; aſſoon as they underſtood, that my Maſter *Caſar* would not recede a jot from his Right, but did punctually inſiſt upon it as juſt and equal, that the Tranſactions

ſactions with the Widow *John* late *Vaivod* of *Tranſilvania* and her Son, being made without Fraud, Force or Covin, ſhould be ſtrictly obſerved, they were in a mighty Chafe; for you muſt know, that a long-Series of happy Succeſs hath ſo elevated the Minds of this People, that they make their own Wills, forſooth, the ſole Rule of all Reaſon, Right or Wrong. On which preſumptuous Principle, they carried it very haughtily towards us; and told us the extream Danger we would run into, if we offer'd to appear before their Prince with ſuch an imperious Meſſage. When ſuch menacing Words could not deter us from demanding Audience; they gave us to underſtand, That they would have no Hand in our Admittance; for d'e think, (ſaid they) that we are ſuch brazen-fac'd Fellows as to bring you, with ſuch ſawcy Anſwers, to our King? No, ſaid they, it will be as plain Mockery to him, which he will never take well at your Hands: Do you not know, proceeded they, that he is come back from *Perſia* with a victorious Army; where, his Succeſſes have ſo exalted him, that he hath put his own Son to death as emulous of the Empire? Whereby, you may gueſs at the ſeverity of his Paſſion. He longs for, and courts, a fair occaſion to ſend his handy and well-diſciplin'd Army into *Hungary*, to enrich them with the Spoils of that Country, and to add the reſidue thereof to his Empire. And, therefore, if you be wiſe, don't rouze up a ſleeping *Lyon*; for thereby you will but haſten

haſten your own Miſeries, which are coming on faſt enough of themſelves. Such were the Harangues of the *Baſſa's* to us, and the reſt of the *Turks* were of the ſame Mind. The mildeſt Puniſhment they denounced againſt us, was, That two of us would be caſt into a naſty Dungeon, and the third (which was to be my ſhare) would have his Noſe and Ears cut off, and ſo ſent back to his Maſter.

And to ſtrike the greater Terror into us; the *Turks*, who paſſed by our Lodgings, gave us many a ſour Look; which was an Argument, that they intended ſome cruel Deportment toward us. And the truth is, from that day forward, they uſed us more courſely than ever; they kept us up cloſe as Priſoners rather than Embaſſadors; they ſuffer'd no Body to come to us, nor permitted any of us to go forth; and the reſt of their Carriage was as intolerable. Thus have they treated us theſe ſix Months paſt; and I know not how long they will continue theſe Severities; but, come what will, we ſubmit to the Will of God. Our Cauſe is Juſt and Honourable, and that gives us relief againſt their vigorous Extremities. But leaving the Narration of our own Misfortunes, I ſhall anſwer your deſire, in giving you an Account of the Story of *Bajazet*. For the clearer Explication thereof, I muſt acquaint you, that *Solyman* had 5 Sons; the Eldeſt, begot by him on a Concubine, near the *Boſphorus*, was called *Muſtapha*, of whoſe unhappy end you have heard before;

but

but by another Wife, named *Roxolana*, he had four, *Mahomet*, *Selymus*, *Bajazet* and *Giangir*. *Mahomet* liv'd till he was married, (for the *Turks* call their Concubines, Wives) but dy'd ſoon after; ſo that *Selimus* and *Bajazet* of this later Venter only remain'd alive. As for *Giangir*, he came thus to his end; when News was brought to *Conſtantinople*, that his half-Brother *Muſtapha* was put to death; the Youth being of a timorous Mind and infirm Body (for he was Crook-back'd) fell into a grievous Paſſion, upon the Imagination that the like Fate did hang over his own Head; for he could promiſe ſafety to himſelf no longer than his Father liv'd; if his Head were once laid, he that was his Succeſſor would certainly kill all his Brethren, as emulous of the Kingdom; not one of them would be excepted, and himſelf being among the number muſt look for the ſame Fate; which Thought ſtruck him into a Diſeaſe, even as if the Bow-ſtring had been already about his Neck, which coſt him his Life; ſo that now only *Selymus* and *Bajazet* remained; *Selymus* was the Elder, and 'twas known to all, that his Father deſign'd him for the Empire; but *Bajazet* was moſt favoured and doted upon by his Mother, whether it were out of Commiſeration to prevent his inevitable Ruin, or elſe out of Motherly Indulgence, or whatever elſe the reaſon was; this is certain, if her Vote could have carried it, *Bajazet* had certainly ſucceeded in the

Empire after his Fathers death. But she must give way to his Fathers Will, who was fully resolv'd, come what would, that *Selymus*, and none else, should succeed him. *Bajazet* was not ignorant thereof, and therefore he turned every Stone to stave off his impending Fate, and, if possible, to prevent his Ruin by grasping at the Throne. And his Hopes were encreased by the favour of his Mother, and of *Rustan* the *Grand Visier*, who was thought to have espoused his Interests. Having two such Pillars to support him, he thought with himself 'twas far more glorious to hazard his Life in contending with his Brother for the Empire, than to die obscurely by the Bow-string, as a Victim to his Cruelty.

Bajazet having this Project in his Head, began to pick Quarrels with his Brother, and to maintain a Faction against him; neither was it long before a fitting Occasion offered it self for him to begin his design'd Enterprize, of rising in Arms upon the Account of *Mustapha*'s death, and the disgust of many thereupon. For the truth is, *Mustapha* was so well belov'd in his Life-time, and so much lamented at his Death, that those who had placed all their hopes of advancement from him alone, were almost unwilling to live after him; so that they did but wait for an Opportunity to revenge his Death, or to die as he did: Others, who were conscious to themselves that they had favoured his Party, and therefore were ob-

obnoxious to the preſent Power, did not care what Hurly-burlies they made; ready they were for any Innovation, only they wanted a Leader. In which caſe, they did not well know what to do. As for *Muſtapha* himſelf, they knew he could not be recalled from the Dead; yet it was in their power to ſuborn and ſet up a feigned *Muſtapha* in his ſtead, as if the true one had been yet alive. This Deſign pleaſed *Bajazet* (who was the Contriver of the Plot) beſt of all, as moſt conducible to the accompliſhment of his purpoſe. Hereupon, by his Emiſſaries, he procures a mean Fellow, but bold and ready-witted, to counterfeit himſelf to be *Muſtapha*; and his pretence was more plauſible, becauſe his Stature, Phyſiognomy and Meen of his Body did ſomewhat reſemble *Muſtapha*'s. This Man begun, firſt, to ſhew himſelf in that part of *Thrace* which was above *Conſtantinople*, toward the *Danube*, *Moldavia* and *Valachia*. This Place he thought moſt opportune to raiſe a Party, becauſe it was full of Horſe, which part of the *Turkiſh Militia* did moſt favour *Muſtapha*. Here he ſtarts up, as if he had fled in Poſt-haſte from ſome remote Place, with a few in his Company; which he pretended was for his own Security: His Followers being asked by the Country, Who he was? They anſwered, at firſt, whiſperingly, That it was *Muſtapha*. Hereupon they were more deſirous to know the Truth; and then he was forced to declare himſelf, That he was *Mu-*

Staphæ, indeed. Having made this prosperous beginning, he goes on to gratulate his Safety among them, and to give God thanks. *First*, he told them, *That when he was sent for by his angry Father, he durst not trust himself to come into his Presence; but, by his Friends Advice, suborned one, somewhat like him, to represent his Person, that, by another Mans hazard rather than his own, he might make Tryal of his incensed Father's Inclination towards him. This Man he hir'd with great Promises of Reward; but assoon as he came to his Father he was strangled at his Tent-door, before he had any opportunity to make his Defence; and his dead Body was exposed to the View of the Soldiery. At which time,* said he, *there were some few that smelt out the Project; but most part was deceived by the disguised Lineaments of his deceased Body, and thought it was he himself that was slain. Assoon as I heard of this,* said he, *I saw there was no stay for me, but I must consult my Safety by a speedy Flight; I took but few in my Company, that I might be the less taken notice of, and thus passing over* Pontus *and the* Bosphoran *Country, I am,* said he, *come hither; where I promise my self much Aid from your Fidelity, and, therefore, I beseech you lend me your helping hand; and seeing I am oppress'd by a wretched Step-mother, be you as forward to help me in my Affliction, as you were all ready to do in my Prosperity. For my part, I am resolved to revenge my Wrongs, and to maintain my Life by force of Arms. For what other Course, pray, can I take? I owe my Life to*

my

my Fathers miſtake, who killed another Man inſtead of me; ſo that I plainly ſee, what Fate attends me, if ever I come into his Power. The miſerable old Man is impoſed on by the enchanting Paſſions of a Step-mother, whom he doats upon, and by the Miniſtry of Ruſtan, *to whatſoever Attempt they pleaſe. But, thanks be to God,* ſaid he, *I have got ſome Friends left to revenge my Wrongs, and to puniſh my Enemies. And, beſides, I am not quite daunted, but have a great Stock yet of Courage left; for I know that the* Janizaries, *yea, and moſt of all my Fathers Court are on my ſide; and, beſides, upon hearing of my Name, I know all thoſe which lamented me when dead (as they thought) will flock in to me, now they hear I am alive; only be you pleaſed to vouchſafe me a favourable Reception, and to protect me till ſufficient Aid come in to me.* Theſe were his private, and alſo his publick, Harangues, where-ever he came; and his inſtructed Followers ecchoed forth the ſame Report; yea, ſome Men of Note, that *Bajazet* had ſuborned, ſung Notes to the ſame Tune. Thus a great Party of Men, unknown to *Bajazet*, were brought into the Nooz. For the matter was carried ſo cunningly, that thoſe who knew *Muſtapha*, and ſaw him lie dead before his Father's Tent, yet were afraid to believe their own Eyes, but ſuffered themſelves to be perſuaded, that this was the true *Muſtapha* indeed; yea, ſome of *Muſtapha*'s Intimates, who knew this was but a Cheat, yet were ſo overfond of his Memory, that blinded either with Fear,

Grief or Anger, they wers the firſt that liſted themſelves under this Pſeudo-*Muſtapha*, as being weary of their Lives withont him; which made others certainly think, that this was the true *Muſtapha* indeed, whom Report had falſely related to be ſlain. And, beſides, the Impoſtor himſelf, by large Promiſes and great Largeſſes, which he ſaid were the Relicks of his former Acquiſts, (but indeed were the Supplies that *Bajazet* had provided under-hand) did not ceaſe to cajole and engage his Followers. So that in a very few days he got an handſome Body of Men together, fit for a little Army, and they encreaſed every day.

When (lo!) *Solyman* was made acquainted by Meſſages and Letters, which the Neighbouring *Sanziacks*, had, in great trepidation, ſent him, what hazard he was in by reaſon of the Reſort of ſuch Multitudes, to this Pſeudo-*Muſtapha*. The cunning old Man knew one of his Sons muſt needs be privy to the Plot, and, therefore, he made haſte to diſappoint it; chiding his *Sanziacks*, by Letter, that they ſuffered the Matter to come to ſuch an Head, and had not rather cruſh'd the *Cockatrice* in the Egg; but ſeeing they had been negligent hitherto, he commanded them to make amends for their former Remiſneſs, and to ſend him preſently the Traitor and his Followers, Priſoners, in Chains, to receive their condign Puniſhment; and to facilitate the Matter, he would ſend Aid to them by one of his

his *Viſiers*, *Partan Baſſa*, who had married the Widow of *Mahomet* aforeſaid; howbeit, he adviſed them, if they would purge themſelves of their Criminal Neglect, they ſhould quell the Inſurrection before his Succour came. *Partan* had but a few Troops with him, but they were choice Men, eminent for Courage and Faithfulneſs. *Solyman* took care to cull out Colonels, Captains and other Commanders of that *Gizard* for this Service, as ſuſpecting that others might have been corrupted or enticed to paſs over to the Tents of the Rebels; for, the Truth was, the ordinary ſort of *Janizaries*, upon account of *Muſtapha*'s Name, did not ſeem much averſe from the Party; and, therefore, did not care what further Confuſions might enhance the Danger on that ſide.

The *Sanziacks*, aſſoon as ever they received *Solyman*'s minatory Diſpatches, began to beſtir themſelves, and to rouze up one another, ſo that happy was he, that could do moſt Damage to the growing Party of the Impoſtor; ſome of thoſe that were going in to him, they intercepted; thoſe that had already join'd him they laboured to diſcourage by terrible Menaces and Denunciations of the danger they were in. In the mean time, the Forces of *Partan Baſſa* were marching on, and being almoſt come up to the Place, the Party of the Tumultuous, being not yet fully ſetled, ſeeing ſo great Preparations made againſt them, began to be diſcouraged, (as is

uſual with Men in ſuch Circumſtances) and to drop off one by one; and at laſt the whole Body of 'em moſt ſhamefully left their Leader, and ſhifted for themſelves, the beſt they could. Their feigned *Muſtapha*, with his chief Partiſans and Setters on, would willingly have done ſo too, but he was ſo watch'd by the *Janizaries*, that he was taken alive, and ſent Priſoner to *Partan*, who, with a ſtrong Guard, ſent him to *Conſtantinople*. When he came thither, *Solyman* put him on the Rack, and by that means found out the whole Plot; how his Son *Bajazet* was at the bottom of it, and had reſolved if they had not been ſo ſoon diſſipated, to have join'd them with a conſiderable Force, and ſo either to have marched directly to *Conſtantinople*, or elſe (if Opportunity had ſerved him) to have ſought out his Brother; but being ſlow in his Actings, his Deſign was nipp'd in the very Bud. When *Solyman* had thus ferretted out the Deſign to the bottom, he cauſed him and his Abettors to be thrown into the Sea at Midnight, not thinking it convenient to have the Matter divulg'd among his own People, or that foreign Princes ſhould be acquainted with the Domeſtick Differences of his own Family.

As for his Son *Bajazet*, he was mightily exaſperated againſt him for his foul Offence, and was meditating in his Mind what grievous Puniſhment he ſhould inflict upon him. In the mean time, his Wife being a prying Woman, and therefore allowing him but little ſpace for

his

his Anger to vent and cool it ſelf, at laſt falling into Diſcourſe with him of the Affair, ſhe began to excuſe her Son, laying all the Fault on his Youthful Imprudence; and that ſome of his Anceſtors alſo had been neceſſitated to undertake the like Attempts. For (ſays ſhe) 'tis a natural Inſtinct in all Men to do what they can for themſelves and their Friends, and to ſave their Lives, if they can; eſpecially young Men, in the fervour of Youth, are apt to be drawn aſide by ill Counſellors to pernicious Attempts; and, therefore, it was but reaſonable that his firſt Fault ſhould be pardoned, becauſe, if he repented thereupon, his Father had gained a great Point in preſerving his Son; but if he relapſed again into the ſame Crime, then the Father was at liberty to inflict deſerved Puniſhment on him for both Offences, at one and the ſame time. But, proceeded ſhe, if you will not pardon him for his own ſake, yet be pleaſed to do it for mine; and ſpare our own common Fleſh and Blood: For how, think you, can I bear it, that of two Sons which God hath yet left me, your Severity would rend one of them from me? And, therefore, ſhe intreated him to moderate his Anger, and not to let looſe the reins to Cruelty, tho' you had never ſo juſt an Occaſion. Almighty God (ſaid ſhe) tho' moſt Powerful and Juſt, yet doth not always exert his higheſt Severities, but tempers them with Indulgence, elſe Mankind would be quickly deſtroyed. And if Clemency be to be ſhew'd to any, to

whom, pray, more properly than to a Man's own Children? *Bajazet*, for the future, will certainly keep within the bounds of his Duty, and the fear, wherein he now is, will certainly be turn'd into the higheſt Degree of filial Obedience for the Future; if you pleaſe to ſpare his Life, the Senſe of your Indulgence will work this; for nothing is ſo obliging to generous Minds as Courteſies received. The Memory of his Pardon will reſtrain him from running a ſecond time into the like Offence; yea, I my ſelf will undertake for him, that for the future he will carry it towards you, as a moſt dutiful and obedient Son.

To theſe Intreaties ſhe added Tears and Blandiſhments, ſo that the old Man, who was Uxorious enough before, could no longer withſtand her Importunities, but changed his Mind; and inſtead of Puniſhing, reſolved to Pardon his Son; but on this Condition, that he was to come into his Preſence and receive his Commands. His Mother, being exceeding glad at the good Succeſs of her Interpoſal, was not wanting to the Occaſion; but preſently acquainted *Bajazet* by Letters, that when ever he was ſent for, he ſhould not ſcruple in the leaſt to come to his Father, for ſhe had wrought a Reconciliation betwixt them, ſo that not the leaſt Spark of Diſcontent lay now covered in his Mind againſt him. Upon the Receipt of this good News, *Bajazet* reſolves to truſt his Father, yet not without ſome Relicks of Fear; he reflected ever and anon on his Brother *Muſtapha*,

ſtepha, whoſe Example warned him of the Danger he underwent. However, conquering his Fear, come he did to the Place of Conference appointed by his Father, it was called *Caeſtrane*, ſome few Miles diſtant from *Conſtantinople*.

For you muſt know, that now-a-days, 'tis the Cuſtom of the *Turkiſh* Emperors, never to permit any one of their Sons, when once they are grown up, to ſet their Foot within the Gates of *Conſtantinople*, (whilſt they are alive) for fear they ſhould ingratiate themſelves with the Soldiery, and ſo ſet up for themſelves. As he was alighting from his Horſe, ſome of his Father's Servants were at hand to take away his Sword and Dagger; this ſtruck his guilty Conſcience into a little Fear, tho' it were accuſtomed to be done to others, that they might come unarmed into their Emperor's Preſence: But his Mother, who had placed her ſelf on purpoſe near his Paſſage, looked out at a Window, uſing theſe Expreſſions, *Chear up, chear up, my Son*, by which Antidote he was very much heartned and relieved.

As ſoon as ever he came into his Fathers Preſence, the old Man bid him ſit down, and then began to blame him very ſeverely for his raſhneſs, in taking up Arms ſo cauſeleſsly. They may be looked upon, ſaid he, as taken up againſt my ſelf; but grant you took them up only againſt your Brother, yet it takes off little from your Offence, for if you had had your

your Wiſh, the *Ottoman* Religion would have been quite ſhaken, ifnot overthrown by the Domeſtick Diſcords among our Family, (on the Heirs whereof it doth depend) ſo that if you be a true *Muſſulman*, ſuch a Crime ought to have been far from your Thoughts: I might aggravate your Crime (ſaid he) by telling you, That you aſpired at the Government in my Life-time, which is ſo contemptuous a Thing, that your Offence is almoſt inexpiable: Nevertheleſs, I am reſolved to pardon you, and to ſhew my ſelf a loving Father rather than a juſt Judge, that ſo for the future you may leave all to God; for Kingdoms, and the Governments of them are not diſpoſed of by Mans Pleaſure, but by the Will of God; if he hath decreed that you ſhall have the Kingdom after me, no Man living will be able to hinder it: But, if God had otherwiſe determined, 'twas a mad Thing in you to go about to reſiſt his Will, for that were to fight againſt God; and therefore let me adviſe you to be quiet, and not diſturb your peaceable Brother, nor interrupt the Quiet of my old Age; for, I will aſſure you, if you commit a ſecond Offence, of this Nature, I will be ſo far from pardoning you, that you ſhall have the Severity of Juſtice.

Bajazet's Anſwer was very Submiſſive, acknowledging his Fault, and promiſing Subjection for the future. Whereupon *Solyman* called for Drink, and cauſed it to be given to his Son, (as the Cuſtom is) which was a Sher-

bet

bet, made of Sugar and the Juice of certain Fruit. *Bajazet* had rather have let it alone, as fearing it might have been his laſt Draught, but he could not handſomely refuſe it, ſo he drank a little, and his Father drank a little after him, which freed him of his Fear. Thus *Bajazet* was diſmiſſed, and ſent away to his Government, his Congreſs with his Father having been far more auſpicious than his Brother *Muſtapha*'s was.

As for the Death of *Achmet Baſſa*, another of your Enquiries, I ſhall give this ſhort Relation: Some ſay, he was put to Death for being too much affected to *Muſtapha*, and for favouring underhand the Counterfeit *Muſtapha*, and encouraging *Bajazet* in his Deſigns. Others ſay, That being a mere Robber or Swaſhbuckler at firſt, but advanced for his Audacity, Valour and Skill in Military Affairs, to that high Dignity, the Puniſhment of his former flagitious Life was only deferred to the laſt Period of it. And ſome were of Opinion, he was executed only to make Way for *Ruſtan*; for *Solyman* having promiſed *Achmet* never to take away the Seal from him, as long as he lived; to make a colluſive Performance of his Word, he cauſed him to be put to Death, before he did it. Some ſaid, That *Solyman* gave it out, 'Twas better to dye once than a Thouſand Times over; for the Fear of the Loſs of his *Grand Vizierſhip*, and much more his Survival thereupon, would have been

been as a Thouſand Deaths to him. Whatever was the Cauſe, the Manner of it was this; He came early in the Morning into the Divan, (or Council-Chamber) being ignorant of what was deſigned againſt him: By and by comes a Meſſenger to him from the *Sultan*, telling him, That he muſt die. He was a Man of a great Spirit, and received the Meſſage as undauntedly as if it had nothing concerned him; only when the Executioner drew near, to do his Office, he puſhed him away, as thinking it diſhonourable for a Man of his Dignity to dye by the Hands of an ordinary Executioner: But caſting his Eyes round about the Company, he eſpied a creditable Perſon, that was his Friend, him he deſired to do that laſt Office for him, and he ſhould take it as a great Kindneſs at his Hands; his Friend, upon his iterated Requeſt, undertook it: Only *Achmet* adviſed, Not to draw the Cord or Bow-ſtring, ſo as to diſpatch him at once, but when he had ſtrained it a little, then to remit it, that he might breath a little, and afterwards to pull it as hard as he could, until he were dead; wherein his Deſire was anſwered. Thus *Achmet* was willing (as it were) to taſte of Death, before he drank his full Draught thereof. Upon his Deceaſe *Ruſtan* had the *Grand-Vizierſhip* beſtowed upon him.

As

As for my Return out of this Country, which you desire to hear of, all I can say is, *Facilis descensus Averni*; he that brought me hither, will, when he sees good, bring me back: In the Interim, I solace my self in the Company of my old Friends, my Books, which never fail to afford me Relief both Day and Night.

Constantinople, *the Day before the* Ides *of* June 1555. June 12.

EPISTLE

EPISTLE III.

SIR,

THE Relations, you heard, was very true; for it is moſt certain, that all my Collegues are returned home, and poor I am left behind, alone. And whereas you propound ſeveral Queſtions to me, as, What Fate, or what malevolent Star kept me back from accompanying them in their Return? And why I did not ſhake Hands with that barbarous Country, to enjoy the wiſh'd for Comforts of my own? And withal, you demand, What memorable Matters I have ſeen or heard of ſince I wrote laſt? promiſing to give credit to whatever drops from my Pen, as if it were as true as Goſpel. And moreover, you deſire to know the Courſe of my Studies, and how I relieve my ſelf both in my Solitudes and Sufferings? And whether I go abroad or always ſtay at home? All theſe Poſtulations put together, will engage me to write rather Commentaries or Diaries, than a ſingle Letter, eſpecially ſince you are very earneſt to know, How *Bajazet*'s Matters ſtand, (concerning which, you ſay, there are various Reports with you.) You claim a Promiſe from me,

and

and unleſs I perform it, you tell me you will commence an Action againſt me, and have already drawn your Breviat againſt me: Let me proſecute your Metaphor, and perſwade you to ſtay a while, *Leniter qui ſæviunt ſapiunt magis*, ſays the Old Adage, No haſte to kill true Men: But if you are ſo much given to Law, take Uſe and Principal too, rather than I will anſwer your Suit, for I am averſe from *Laxing*. And beſides, the Diſtance of Place is ſo great between us, that if I ſhould put in an Exception to your *Plea*, yet your Writ would hardly abate. However it be, I will rather ſatisfy your Deſires, than contend with you in the leaſt: When my Collegues (whoſe Names I gave you in my laſt Letters) perceived, that our Three Years abode in this Place had produced little good hitherto, either to the making of a firm Peace, or the continuing the Truce; and that ſmall Hopes of either did appear for the future, they laboured with Might and Main to be diſmiſſed by this Court; and when, with much ado, *Solyman*'s Conſent was obtained therein, (for 'tis no eaſy matter to get a Diſmiſſion from hence) then the only Queſtion was, Whether we ſhould all go, or only thoſe of us that came firſt, and ſo had been longeſt there? For cunning *Solyman*, that he might not ſeem over-deſirous of Peace, by retaining one of us, remitted the Matter wholly to our own Choice. In theſe Circumſtances, my Companions thought it very adviſable, and for our Maſter's Service, that one of us ſhould

ſtay

ſtay behind, and I my ſelf was of the ſame Mind; but we reſolved to diſſemble our Sentiments, and conceal them from the *Turks*, ſo that as often as we had any Diſcourſe with them on that Subject, I always pretended, I was utterly unwilling to ſtay behind. 'Tis true, I told them I came thither to reſide as Embaſſador in Ordinary, but it was on Suppoſition, That Peace would be made between both Empires; but That not being yet done, I did not ſee how I could well ſtay, but to the Damage and againſt the Will of my Maſter, and therefore it was beſt that we ſhould all return together. Thus I reaſoned before them, that ſo I might ſtay on better Terms, rather by their Entreaty than by my own voluntary Offer. I knew well enough, that if we all went away, it would not only open Door for a War, but it would even quite ſhut out all Hopes of Peace; which later was not deſpaired of, if I ſtaid behind: For whilſt Diſpatches were ſent to and from both Princes, it would ſpin out a great deal of Time, in which interval ſomething or other might fall out of Advantage to our Cauſe; ſo that it was better to do any thing, than to precipitate our ſelves into a fierce and cruel War; and yet I was not ignorant, how prejudicial my ſtay would be to my ſelf, for thereby my fair and labour would be doubled, in regard One was to do the Work of Two or Three: Beſides, many Inconveniencies might occaſionally ariſe, eſpecially if the Iſſue of my Tranſactions did terminate

nate in a War: And yet, I muſt tell you, he that Undertakes the Office of a Publick Embaſſador, muſt poſt-pone all ſuch private Difficulties, and make light of them, in compariſon of the Publick Good of his Prince and Country. And I had a fair Opportunity to manage this Affair by the Complaiſance of *Ruſtan*, who was very deſirous of my Stay; for that ſubtle *Vizier* eaſily foreſaw, what a ſhrewd Step towards a War it would be, if we ſhould all be gone and leave the Negotiation for a Peace unfiniſhed. The old Fox was averſe from War, upon this account principally, he foreſaw, That if *Solyman* made an Expedition into *Hungary*, it was impoſſible to prevent the Diſcords of his Children; for if *Selymus* were willing to be quiet, yet *Bajazet* would attempt Innovation, eſpecially ſince he was favoured by himſelf, his Wife and Mother-in-law; and ſuch Commotions, he knew, would be fatal to him: And therefore, when we were once at his Houſe, he made a long Harangue to my Colleagues, adviſing them what to ſay to their Maſter at their Return, in order to a Peace. As for me, he adviſed me by all means to ſtay behind, and not to deſert a Buſineſs ſo well begun 'till it came to a deſired Iſſue; and there's no doubt, ſaid he, but the Emperor, your Maſter, who always ſhewed himſelf inclining to Peace, will approve well-enough of your Stay. Yet, nevertheleſs, I continued Deaf to his Requeſt, as far as with Safety I could, and inſiſted on my Return; which

which edg'd him on the more, to perſwade me to ſtay: What, ſays he, will you cut off all Hopes of Peace for ever? Our Emperor longs for nothing more than to ſend an Army into *Hungary*, and he had long ſince done it, if I had not made uſe of ſome Female Inſtruments (underſtanding his Wife and Mother-in-law) to diſſwade him; yea, as it were to pluck him back by the Sleeve; and therefore, if you be wiſe, don't you rouze a ſleeping Lyon to deſtroy you. Upon this I began to yield a little, and was leſs peremptory in my Refuſal to ſtay, only I told them, my greateſt Remora was, I was afraid of their Criminations, that if Matters ſucceeded not as they would have them, the whole Blame would be caſt upon me (tho' it was not in my Power to help it) and therefore they would make me feel the Fruits of their Indignation. But *Ruſtan* bid me, Be of good chear, whatever the Event were; if unſucceſsful, it ſhould not be imputed to me; if I would but ſtay, he promiſed to have me to be under his immediate Protection, and would treat me (to uſe his own Word) as if I were his Natural Brother. I told him, I would conſider of it, and ſo we parted for that Time.

The next Day we were called into the *Divan*, (ſo they call their *Council Chamber*) then the ſame Part was acted over again, only *Ruſtan* carried it a little more covertly, and reſervedly, becauſe of the Preſence of other *Baſſas*, there, at laſt, I yielded to ſtay behind, only

only leaving a Memorial with them of this Import, That I ſtaid behind unknown to my Maſter, and therefore I would leave all my Conceſſions to his Arbitrement, to cancel or confirm; as for my ſelf, I would be reſponſible for nothing, nor oblige my ſelf by any Promiſe, whatever iſſue God were pleaſed to give of my Negotiation. This Memorial did me a great Kindneſs afterwards, in difficult Circumſtances, ſo that the *Baſſas* could not for ſhame treat me ſo ſeverely in their Paſſions, as otherwiſe they would have done.

Thus, Sir, you have an account of my Stay behind my Fellows, with the Reaſon thereof. They left *Conſtantinople* about the later end of *Auguſt* 1557. The Winter following the *Grand Seignior* went to *Adrianople*, as his Cuſtom was, both to ſtrike a greater Terror into *Hungary*, upon the bruit of his nearer approach thither, and alſo for the Conveniencies of his Hunting, for there the Winters are colder than at *Conſtantinople*, both which he thought conducive to his Health. The Country thereabouts is full of Marſhes and Stagnant Waters, by reaſon of the vicinity of many Rivers; ſo that there are abundance of Water-foul, as wild Ducks, Geeſe, Herons, Storks, Cranes, Bitturns, *&c.* To catch them, he makes uſe of Hawks, or a leſſer ſort of Eagles, which are ſo uſed to the Sport, that tho' the Foul fly up to the Clouds, they fetch him down from thence; but if they fly lower, then they truſs them, and with a mighty Force

ſtrike

ſtrike them with their Bills to the Ground. I am told, That ſome of his Falcons are ſo diſciplin'd and expert, that they will venture on a Crane, even in that part of the Body where the Wing joyns it; and by this means the *Cranes* Bill can do them no hurt, and ſo they tumble to the Ground with their Prey: And yet ſometimes the Hawk pays dear for his Boldneſs for if he do but miſs his Gripe never ſo little, preſently the Crane runs him through with his Bill and down he tumbles dead to the Ground.

For this Reaſon, the *Grand Seignior* ordinarily every Year, a little before Winter, goes to *Adrianople*, and returns not again to *Conſtantinople* till the Frogs begin to be troubleſome to him by their croaking. Thither *Ruſtan*, a while after, ſent for me by Letter; he appointed ſome Horſe to guard me on the Way, and Sixteen *Janizaries*, whether as a Guard to me, or upon me, I leave to you to judge: We made long Journys, for he adviſed us to make haſte: On the Third Day my *Janizaries*, being a Foot, began to grumble, the Ways were dirty, as is uſual at that Time of the Year; they complained, That they were forced to march more Miles, often, in a Day, than they uſed to do; and that, if their Emperour were there, they could hardly endure it.

Their Complaints troubled me not a little, becauſe I was loth to diſoblige this ſort of People, and therefore I conſulted with my Servants, how I might allay their Diſcontents, and make them willinger to travel. One of mine

mine told me, he had obſerved that they were much taken with a certain kind of Caudle, Gruel or Pottage, which my Cook uſed to make of Wine, Eggs, Sugar and Spices; Perhaps (ſays he) if they have ſome of that for their Break-faſt, they will be plyable. This ſeemed but a mean Expedient, yet we reſolv'd to try it, and the Succeſs anſwered our Expectation; for after this ſweet Soop, being alſo further heated with a Glaſs or two of Wine, away they trudged, as merrily as could be, and told me, they would accompany me, on the ſame Terms, to *Buda*, if I pleaſed.

When I came to *Adrianople*, I was forced to hear the Railings, rather than the Complainings, of *Ruſtan*, concerning the Plundering-Excurſions of the *Hungarians*. And, by way of Anſwer, I was as ready to complain to him of the frequent Depredations and Miſchiefs, which the *Turks* did in *Chriſtian* Countries. No marvel, ſaid I, if our retort like for like; for I had juſt then received an Expreſs from *Ceſar*, my Maſter, informing me, what Breaches and Contraventions the *Turks* had made of that Truce, which at the Departure of my Collegues was agreed upon: How they vexed the poor Peaſants with continual Inrodes, robbing them of their Goods, and made themſelves, their Wives and Children, Slaves.

I muſt not forget to acquaint you, how that the ſame Day, *Ceſar*, my Maſter's, Meſſenger came to me with an Expreſs. There happen'd

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an Earthquake at *Adrianople*, which gave him occaſion to tell me, That he perceived the ſame (ſo he judge it) at *Niſſa*, *S. Sophia* and other Places through which he travelled, ſo that the Air, included in the Bowels of the Earth, did ſeem to have kept Pace with him, by ſome ſubterraneous Paſſages or Caverns, and to have travelled as far in a Day under Ground, as he himſelf had done on the Surface of the Earth; which conjecture afterward ſeemed to be confirmed, upon the Relation we received of an Earthquake that happen'd in *Conſtantinople* Four Days after, which ſeemed to be the ſame impriſoned Air, that had made its way, under Ground, even to that City alſo.

I leave the Matter to your Judgment, but this is certain, That Earthquakes are very frequent at *Conſtantinople*; for once, when I was there, about Mid-night, my Lodging did ſo ſhake, that it was almoſt ready to fall! This Accident awakened me, though faſt aſleep, and, having a Watch-Light burning by me all Night, when I ſaw here a Cup, there a Book, a Table, Board and Stone all tumbled in an Heap together: I was at firſt aſtoniſhed at the Novelty of the Spectacle, till I had recollected my ſelf, and judging it to be the effects of an Earthquake, I then retired to that part of the Houſe which I thought moſt ſecure from falling. The ſame Commotion of the Earth continued ſome Days, but not with like Violence. Yea, over all that great City, and eſpecially in my Lodgings, and in the Temple of

S. *Sophia*,

S. *Sophia*, you might ſee the Walls, though very thick, to chink and gape by reaſon of the Clefts made by ſuch Earthquakes.

Well, I ſtaid about Three Months at *Adrianople*, where after I had made a Truce for Seven Months, in *March* I was attended back again to *Conſtantinople*: When I came thither I was quite weary to be mew'd up in my old Lodging, it was ſo cloſe, and therefore I dealt with my *Chiaux*, (a ſort of Officers among the Turks, which ſerve for divers Employments, of which Attendance on Embaſſadors is one) that I might have Liberty (as other Embaſſadors had before me) to hire an Houſe at my own Charge, where I may have the Benefits of Gardens, Orchards, and a free Air, to breath in. The *Chiaux* was not averſe from my Propoſal, for he ſaw that the *Grand Siegnior*'s Advantage was concerned therein, who was wont to hire Houſes for Embaſſadors, at the yearly Rent of 400 Ducats; and now all that Expence would be ſaved: Hereupon I went to an Houſe or Iſland rather, hired with my own Mony, where there was a broad Field adjoyning, where I reſolved to make a Garden, and to relieve my weariſom Embaſſy, in managing and planting it: But, ſee the Spight of it, when the *Chiaux* found by Experience that he could not have as ſtrict an Inſpection over me, in an open Houſe that had many Ways to it, with a large ſpace of ground near it, as he had in a *Caravaſa* (which Word you know the meaning of by my former Letters)

ters) becauſe this later was fenced with Croſs-barr'd Windows, and beſides, had but one Paſſage into it, he began to change his Mind, and thereupon made his Addreſs to the *Baſſas*, who by this time were returned from *Adrianople*, that I might retire to my former Lodging: And I was to look upon This as a great Courteſy too, for ſome of the *Baſhas*, in a Debate betwixt them, concerning my diſpoſal, were of Opinion, that now I was alone, a leſs Houſe would ſerve my turn, and ſo ſome Charge might be ſaved; but the moderateſt Party carried it, That I ſhould return to my old Quarters.

If you deſire a Deſcription of the Houſe I lodged in, take it thus. It is ſcituated on a Riſing Ground, in the moſt celebrated part of *Conſtantinople*; in the Back-ſide thereof there is a pleaſant, but ſomewhat diſtant, Proſpect to the Sea, which yet is not ſo remote from it, but that you may eaſily diſcern the Dolphins skipping and playing therein: And alſo at a vaſt diſtance a Man may ſee Mount *Olympus* in *Aſia*, which wears a ſnowy-white Cap all the Year! It lyes open to the Wind from every Quarter, which by ventilating the Air, makes it more wholſom and healthy. But the *Turks* are ſo envious to their *Chriſtian* Tenants, that they would cut them off from as many Conveniencies as they can, and therefore they do not only ſet Iron Grates before their Windows, but do alſo add Iron Boards and Planks to hinder the Proſpect, and the free

Paſſage

Paſſage of the Air; and by this means they ſtop the Mouths of the Neighbouring *Turks*, who are apt to complain, that they can do nothing in their Houſes but the Chriſtians muſt overlook them. The Houſe is built in a Quadrangular Form, with a large Square in the midſt, wherein there is a Well. The upper Part of the Houſe, which is all thereof that is inhabited, is divided into Galleries, which go round it, and into Lodging Chambers. The Galleries look down into the Quadrangle within, and without are the Lodgings, which have all a Paſſage into them; there are a great many of them, but they are ſmall and uniform, as the Cells or Chambers of Monks are with us. The Front ſtands over againſt the High-Way, leading to the *Seraglio*; and the *Grand Seignior*, every *Friday* (which is their Sabbath, as the Lord's Day is with us) paſſes by it to his Devotions, ſo that Embaſſadors may eaſily ſee him out of their Windows. And the Family, together with the *Chiaux* and the *Janizaries* do obeyſance to him in the Porch, or do re-ſalute him rather; for the Faſhion of the *Turks* is, that the Greater doth firſt of all ſalute the Leſs, and therefore the *Grand Seignior*, as he paſſes, firſt ſalutes the People with a Nod of his Head; and then they very officiouſly pay their Courts to him, with Acclamations and Shouts.

The lower Part of the Houſe is deſigned for the Stabling of Horſes; and to preſerve it from Fire *within*, it is all built with

Vaults or arch'd Roofs, and *without* it is covered with Lead. 'Tis true, ſuch kind of Building hath ſome Advantages, and it hath as many Inconveniencies to ballance them: For all things are made therein for neceſſary uſe, but nothing for Delight and Pleaſure; there is nothing of Beauty or Novelty that can entertain your Eye; there is no Garden belonging to it, to divert a Man by walking; there is neither Tree, Shrub nor green Herb, to delight your Eye, you have only many Wild Beaſts as your troubleſome Inmates and Companions; Snakes you have in abundance, ſtore of Weazils, Lizards and Scorpions; ſo that, ſometime, when you would fetch your Hat in the Morning, from the Place you left it the Night before, you find it ſurrounded with a Snake, as with a terrible Hat Band: And yet theſe Animals afforded me ſome kind of Divertiſement in my Solitude, (for you muſt give me leave to tell you all my Entertainments.) I once ſaw a Weazil fiercely combating with a Snake, and though the whole Family look'd upon her, yet ſhe was not terrified therewith; but tho' her Adverſary ſtruggled, and made what Defence he could, yet ſhe victoriouſly haled him in to her Hole. Another Time I ſaw a Weazel carrying her Young Weaſling from one Place of the Houſe to another, which, as ſhe was doing, ſhe leapt down upon the middle of the Table, where I and ſome of my Gueſts were ſitting after Dinner, having a young one in her

her Mouth, which ſhe very fairly left among us on the Table, and skipt no farther than the Door, (as if ſhe had waited what Event would betide her youngling) when we had ſatisfied our ſelves with the Sight of that, yet ſhapeleſs, Animal, we laid it down upon the Ground, and then the Dam ran haſtily, and ſnatching it up, carried it to her deſired Place. Another time I ſaw either a Snake or a Dragon, or a Serpent, trod to Pieces by the Horſes Feet, in the Stable; her Belly was very big, and, after I had cauſed it to be opened, I found Three huge Mice therein. 'Twas a Wonder to me, how ſuch a ſlow and creeping Animal could catch ſo ſwift and ſo running an one; and after he had catch'd him, how he could ſwallow him down, by reaſon of the narrowneſs of his Throat and Jaws. But my Wonderment was ſoon abated when I beheld another Snake ſeize upon a mighty Toad, and after he had him in his Mouth, he began at the hinder Part, and had devoured a great deal thereof, and yet the Toad was ſtill alive, and did what he could with his Fore-Feet to deliver himſelf from his Enemy: 'Twas in this very Poſture when I ſaw it firſt, which made me to admire and to be almoſt of the Opinion, that I ſaw a Monſter, an Animal with Two Feet and a Tail, as long as a Serpent, but when I drew nearer, and perceived what it was, as I hit the Snake with my Staff, to make him let go his Prey, which at laſt he endeavoured to do,

that he might creep the nimbler away; but whether he would or no, the Toad ſtuck in his Throat; yet, at laſt, when with much-a-do, he had ſhaken him out, he could not ſhut his Mouth, but continued gaping, in an ugly Poſture, till we had killed him. Such a Staff, if we may believe *Pliny*, hath a kind of Magical Vertue to help Child-bearing-Women in the Time of their Labour.

But, for my Part, I was not content with the native Animals of that Country, but fill'd my Houſe with Outlandiſh Ones too; and my Family buſied themſelves, by my order, to both our mutual Contents, in feeding them, that we might the better bear the abſence from our own Country: For ſeeing we were debarred of Human Society, what better Converſation could we have to drive Grief out of our Minds, than among Wild Beaſts? otherwiſe Stones, Walls and Solitudes had been but lamentable Divertiſements for us.

Amongſt theſe, Apes led the Van, which making us good Sport, occaſioned great Laughter amongſt us, and therefore you ſhould ſeldom ſee them without a whole Ring of my People about them, delighting to obſerve their Antick Tricks and Geſtures. I alſo bred up ſome Wolves, ſome Bears, ſome broad-horned Stags (miſcalled vulgarly, Bucks) and common Deer, alſo Hinds, Lynx's, Ichneumons or *Indian* Rats, Weaſils of that ſort which you call Ferrets and Fairys: And if

you

you would know all, I kept alſo an Hog, whoſe noyſome Smell was wholſome for my Horſes, as my Grooms perſwaded me: So that in my Nomenclature of other Creatures, 'tis not fit I ſhould omit my Hog, which made my Houſe to be mightily frequented by the *Aſiaticks*: They came thick and three-fold to ſee that Creature, which is counted Unclean by them, and by the Books of their Religion they are forbid to eat it, ſo that it being a prohibited Animal among them, they never ſaw one before. Yea, all *Turks* are as much afraid to touch an Hog, as Chriſtians are to come near to thoſe who are infected with the Plague. This Humour of theirs being known, we put a pretty Trick upon them; when any Body had a mind to ſend me a ſecret Meſſage, that he would not have my *Chiaux* know of, he would include it in a little Bag, together with a Roaſting-Pig, and ſending it by a Youth: When my *Chiaux* met him, he would ask, What he had there? Then the Boy, being inſtructed before, would whiſper him in the Ear, and ſay, That a Friend of mine had ſent me a Roaſting-Pig, for a Preſent: The *Chiaux* thereupon would punch the Bag with his Stick, to ſee whether the Boy ſpake Truth or no; and when he heard the Pig grunt, he would run back as far as ever he could, ſaying, *Get thee in with thy naſty Preſent.* Then ſpitting on the Ground, and turning to his Fellows, he would ſay; *'Tis ſtrange to ſee how theſe Chriſtians do dote on this filthy impure*

Beaſt, they cannot forbear eating of it tho' their Lives lay at ſtake. Thus he was handſomely chouzed, and the Boy brought me what ſecret Meſſage was ſent me. I keep alſo a great many ſorts of Birds, as Eagles, Jack-daws, Muſcovy Ducks, Balearick Cranes, and Partridges; yea, my Houſe is ſo full of them, that if a Painter were to draw it, he may take from thence the Copy for *Noah*'s Ark. Beſides the Delight that I and my Family take in theſe Creatures, to counterpoize our long Abſence from our own Country, I got alſo this Advantage by them, That now I know, by Experience, what I could hardly believe when I read it in Books. You know a great many Books are full of printed Stories, what ardent Love ſome wild Beaſts have to Mankind: I could never give Credit to ſuch Relations, but looked upon them as Romances, 'till I ſaw with my Eyes, a Lynx, which I got out of *Aſſyria*, ſo paſſionately affected towards one of my Servants, though known to him but a little while before, that for my part I could not deny but he was in Love with him: For whenever he was preſent, ſhe would mightily fawn upon him, and in a manner embrace him, and almoſt kiſs him; whenever he was about to go away from him, he would gently lay his Claws on his Cloaths, as labouring to retain him; and when he was gone he would Eye him; and whenſoever he was in Sight, and would hardly ever remove his Eye from that Quarter; during the Time of his Abſence he

was

was very ſad, but upon his Return he would skip and be jocund; he could not endure he ſhould be any Time abſent, for one Time, when he went with me beyond Sea, to the *Turkiſh* Camp, the Lynx pined away by degrees, would not eat a bit, but at length dyed.

I was troubled for his Loſs, for I had deſigned him, with another choice Ichneumon (which I had) as a Preſent for my Maſter *Caſar*, and the rather, becauſe of the exceeding Beauty of his Skin, which made him look quite another thing from other Lynxes: The beſt of the kind are bred in *Aſſyria*, from whence this came, and their Skins are ſold here for Fifteen or Sixteen Crowns of Gold apiece. I queſtion not, but theſe were the *Babilonians* Pells or Skins, ſo much famed and valued amongſt the Ancients, of which mention is made in Law-Books; in the Title of *Publicans*.

If you pleaſe to hear me, Ile tell you another Story of a Bird: I have among my other Birds, a *Baleavic* Crane, which differs from the ordinary ſort of Cranes by a white Plume of Feathers, that grows hanging down from both his Ears; and beſides, all the fore-part of her Neck-Feathers were black, and the *Turks* adorn their Turbants with it; and there is ſome difference in their Bigneſs. This *Baleavic* Bird was mightily affected with a *Spaniſh* Soldier, whom I had redeemed out of his Chains; when he walked abroad the Bird would walk abroad with him, though for many

Hours together; when he ſtood ſtill, ſo did the Crane; when he ſat down ſhe would ſtand by him, and ſuffer him to handle her, and ſtroke down her Feathers, whereas ſhe would not ſuffer any Body elſe ſo much as to touch her; whenever he was gone from Home, ſhe would come to his Chamber-door and knock againſt it with her Beak; if any Body open'd It, ſhe would look all-a-bout, to ſee whether he were in the Room; and not finding him, ſhe would traverſe it about, making ſuch a ſhrill Din and Noiſe, that nothing living could endure it; ſo that we were forced to ſhut her up, that her Noiſe might not offend us. But when he returned, as ſoon as ever ſhe fixed her Eyes on him, ſhe would make to him, clapping her Wings with ſuch an Antick Poſture of her Body as Dancers in a Jig uſe to do; or as if ſhe had been to prepare herſelf for a Combat with a Pygmy. In fine, ſhe at laſt uſed to lye under his Bed at Night, where ſhe laid him an Egg. Thus I have given the Story of the Loves of Brute Animals towards Man, now prepare your Ears for another Story of a contrary import, *viz.* the Cruelty and Ingratitude of another Bruit towards Man. I had an Hart, that lived very quiet and tame with me for many Months, but when her rutting or coupling Time came, ſhe grew on a ſuddain ſo wild, that forgetting all our reſpects, ſhe flew upon every Body that ſhe met, as if ſhe would have killed them with her Horns, ſo that we were compelled, for

our

our own Security, to hamper her, and ſo ſhut her up in a walled Place; but one Night, ſhe broke from her Priſon, and run amongſt all the Horſes, which, as I told you, in *Turky*, uſe to ſtand all Night in the Yard, and where ſhe made ſuch a Tumult amongſt them, that ſhe forced the Grooms to drive her to her Hold; ſhe wounded many of them, which ſet them into a Rage, ſo that at laſt they drove her into a large Stable, and there I gave them leave, with what Weapons came next to hand, to deſtroy her: She defended her ſelf ſtoutly at firſt, but they being Forty to one, at laſt felled her, and made her pay for her Breach of Hoſpitality. When ſhe was dead I cut her in Pieces, and made a Feaſt for the Embaſſadors that then reſided at *Conſtantinople*; 'twas a Hart or Stag, of a huge Bulk, ſuch as uſe to come in the beginning of *Autumn*, out of *Hungary* into *Auſtria*, at Rutting Times; I bought him of ſome Beggars, that made a Gain of that Trade; they uſed to carry him about, and where they ask'd Alms for God's ſake, at the Name of God they uſed to bow their Heads, and the Stag by Cuſtom had learned to do ſo too, ſo that the Vulgar did admire the Beaſt, as if he had ſome Senſe of a Deity, and therefore he got a deal of Gain to his Keepers: This Stag, by reaſon of his Talneſs, I alſo deſigned as a Preſent for *Caſar*.

Having

Having made mention of *Turkiſh* Beggars, give me leave to acquaint you with the nature of thoſe kind of People in this Country. There are fewer Beggars here than amongſt us, and they are commonly Pilgrims that travel up and down, pretending ſome appearance of Piety or religious Profeſſion; ſome of them, beſides their Poverty, pretend Diſtraction and Simplicity; and this ſort is very much eſteemed among them, for the *Turks* count all Madmen and Fools to be certainly deſigned for Heaven; and therefore they look upon them as Demi-Gods here on Earth. Some of thoſe Wanderers are *Arabians*, who carry Banners before them, wherewith, as they ſay, their Anceſtors fought againſt the Chriſtians, for the Propagation of the *Muſſulman* Religion: They that are of this Rank are not ordinary Beggars, neither do they ask Alms of all Paſſengers, but in the Evening they offer you a Tallow Candle, a Lemon or a Pomegranate, and force it upon you, but you muſt give them double or treble the Worth; and by this means they ſeem rather to ſell than to receive *gratis*. For the reſt, they which beg amongſt Chriſtians are ſet to do ſervile Offices amongſt the *Turks*; if a Slave become lame, yet his Maſter is bound to maintain him, and the verieſt Cripple amongſt them yet brings in his Maſter ſome Profit. I remember, once I redeemed a *Spaniſh* Officer, bought by a *Turk*, who was maimed in all his Limbs, by reaſon of his Wounds, and yet his Maſter found means

means how to make him get his Living; he ſent him over into *Aſia*, to look to the Flocks of Geeſe which he kept there; and by his care in feeding them, he brought in ſufficient Gain to his Maſter.

Now we talk of Slaves, give me leave to digreſs a little, and to propound a *Quære*, Whether he did well or ill with *Chriſtendom*, who firſt abridged the uſe of Slaves among them? I know there are many Inconveniencies that attend the Condition of *Slaves*, but they are over-balanced by the Advantages accruing thereby; eſpecially if a juſt and merciful Slavery were allowed by ſome publick Law, as was of old among the *Romans*; for then, perhaps, we ſhould not need ſo many Gallows's and Gibbets as we have among us, to reſtrain thoſe, who ſet an high Price on their Life and Liberty; to maintain which, their Poverty prompts them to the moſt audacious Attempts. Liberty, without an Eſtate to maintain it, is none of the beſt Counſellors. All Men are not able to bear Poverty and Freedom; Mankind, in general, is not ſo form'd by Nature, as to be able rightly to govern himſelf; No, he ſtands in need of a better and wiſer Conduct than his own; otherwiſe, there will be no end of his Tranſgreſſing; for ſo ſome Beaſts will always be terrible to Men, unleſs their Fierceneſs be reſtrain'd by Manacles and Bonds. But in this caſe of Slavery, the weaker Mind of the Slave is govern'd and eſteer'd by the Authority of his Patron

Patron or Maſter; and, on the other ſide, the Maſter is maintained by the labour of his Slave. The truth is, both publickly and privately, the *Turks* make a very great Advantage of their Slaves; if any Houſhold-work be to be done, the Slave is ready to perform it; and, therefore, they have a Proverb among them, *He can never be Poor, that hath but one Slave.* But then for Works without Door, if there be any Rubbiſh to be carried out, or Preparation made for any great Building, the aſſiduity of Slaves quickly performs what is enjoined them. This I take to be one Reaſon, why our preſent Buildings do not arrive to the magnificence of the Ancients; we want Hands (of Slaves) to carry on the Work. I might inſtance alſo, that ſervile Hands and Heads have been great helps to the Learned, to attain their ſo much celebrated Learning and Knowledge. What I have hitherto diſcourſed about Slaves, you will look upon as a Divertiſement; and ſo, pray, take it.

This I can aſſure you of, That the *Turks*, in their way, do make an huge Advantage of Slaves; for if an ordinary *Turk* bring home one or two Slaves, whom he hath taken Priſoners, in War, he accounts he hath made a good Campaign of it, and his Prize is worth his Labour. An ordinary Slave is ſold among them for 40 or 50 Crowns; but if he be young, beautiful, and have skill in ſome Trade beſides, then they rate him at twice as much:

much: By this you may know, how advantagious the *Turkiſh* Depredations are to them, when many times, from one Expedition, they bring home five or ſix thouſand Priſoners.

The *Romans* of old were not ignorant of this gainful Trade; which made them ſet an high Rate on 20 or 30 thouſand Perſons, which they ſometimes took at the ſacking of Cities, as their Writings ſhew. But a *Turk*, upon the like Sack, would make ten times five hundred Crowns of his Prize, tho' by the Rules of their Religion they are not to make Slaves of any of their own Sect; nor to disfranchize them, or ſet any Price on their Heads.

But to return from this large Digreſſion. I formerly acquainted you with my Sport in *Hunting*; it follows, in courſe, that I muſt ſay ſomething of my *Fowling*. The *Turks* are favourable to all Beaſts, as alſo to Birds; and eſpecially to Kites, becauſe, they ſay, they eat up the Carrion, and keep the Streets clean and wholſome; and, therefore, abundance of theſe Birds fly up and down the Town, as fearleſs of Gin or Snare, ſo that they are almoſt tame; and when you whiſtle to them, they come about you, throw them up Meat in the Air, they'll catch it with their Claws. Once I cauſed a *Mutton* to be killed, and called the Kites to prey upon the Entrals; I cut them in pieces, and threw them up into the Air, by and by come ten or twelve or twenty Kites, and a while after ſo many of them,

them, that they almoſt ſhaded the Houſe; and they are ſo bold, withal, that if you hold out a piece of Fleſh, they will be ready to ſnatch it out of your Hands. In the mean time, I ſtand with my Croſs-Bow behind the Pillar, and ſometimes when I ſhot, I made the Tail or Feathers of one or other of them to fly off, and ſometimes I gave one or two a mortal Wound, and made them tumble down; but this I did privately, when the Doors were ſhut, that ſo I might not provoke the *Turks* to Indignation.

I muſt tell you, I have *Partridges* too (to acquaint you with my whole Stock of pleaſurable Recreations.) You would wonder, as I my ſelf did at firſt, how tame they are. They were brought from *Chios* with red Feet and Beaks; they were ſo troubleſome to me, by ſtanding at my Feet and picking out the Duſt out of my Velvet Pantofel, with their Beaks, that they might duſt themſelves therewith; that to be rid of the Moleſtation, I was forced to ſhut them up in a Chamber, where, in a ſhort time, they grew over-fat and dyed, as my Servants told me; yet *Pliny* ſays, in a certain Place, That *Hares* and *Partridges* never grow fat. You have yet but a ſmall ground for your Wonderment; but, pray, prepare your Ears for what follows.

The Iſle of *Chios* is full of theſe Birds, and they live with the Inhabitants in their Houſes; every Country-man, almoſt, keeps more or leſs of them under his Roof, as their Eſtates

Eſtates are, or their Minds ſerve them. A publick Keeper whiſtles them out in a Morning, and they run to him into the High-way, and follow him into the Field, (as Flocks of Sheep do their Shepherds with us;) there they ſtay all Day to feed and bask themſelves, and in the Evening he whiſtles for them again, and then they covy together again, and return to their old Lodgings. The Cuſtom aroſe from hence, as they ſay: Aſſoon as ever the Partridges are hatch'd, the Country-men take them up and put them in their Boſoms, betwe[illegible] their Skin and their Shirts; thus they carry them about a day or two, ever and annon moiſt[illegible]g their Mouths with their own Spittle. This Courteſy doth ſo oblige the young Birds, (as Partridges, as well as other Birds, are mindful of human Civilities, if I may ſo ſpeak) that they cannot forget their Foſterers; and yet care is to be taken, that they ſtay not out in the Field all Night, if they do ſo two or three times, they quickly forget human Hoſpitality, and return to their own natural free Life in the open Field. I have taken a great deal of Pains to procure ſuch a Foſterer of Partridges to ſend him to *Caſar*, to teach Emperors that Aviary diſcipline. 'Tis true, I never ſaw this done with my own Eyes, yet ſo many creditable Witneſſes have affirm'd the Truth thereof, that I believe it as well as if I had ſeen it. And I give equal Credit to the Story, I am now about to tell you.

It

It is ſo known a Truth in this Country, that he were an abſurd Man that would go about to deny it. They that came to *Conſtantinople* from *Egypt*, (as many do continually) do affirm it for certain, That Chicken are not hatched, as with us, by an Hen ſitting abrood upon them, but there are ſome appointed Officers, that in Spring-time, gather all the Eggs of the Neighbourhood and put them in a certain kind of Oven, which they make of Dung and Traſh, heaped up together, and by the heat of the Sun and the hot putrid Vapors, the Chicken, in due time, are animated and break their Shells; and then the Owners come to claim the Chickens, which the Overſeers of the Work deliver out to them, not by Tale, for that would be too tedious, but by Admeaſurement. I mention this the rather, becauſe I read of ſuch a Paſſage in *Vopiſcus*; where the Emperor *Adrian*, being angry with the *Egyptians*, inveighs againſt them with this Sarcaſm; *I wiſh them*, ſays he, *no greater Curſe, than they may always feed on their own Chicken, which how they are hatch'd I am aſhaam'd to tell.* So that without Queſtion, this was an old Cuſtom among the *Egyptians*, and, therefore, *Adrian* upbraided them with their Food, which he looked upon as obſcene, being begotten by Dung and Dirt. You may think, perhaps, that I am miſtaken, but I leave the Matter with you, and ſhall now haſten to acquaint you, with the reſt of my Diverſiſements.

Be pleaſed then to know, That I have alſo a Breed of brave Horſes; ſome from *Syria*, others from *Cilicia*, *Arabia*, *Cappadocia*, together with divers Camels, Sumpture horſes, and all Utenſils fit for a Journy. For I would have the *Turks* believe, that I have now executed all my Maſters Commands, and wait only for my diſmiſſion to return home, which I preſs with great Importunity, knowing that by reaſon of the preſent Diſcord among them, and the War between the two Brothers, I may obtain the better Conditions of Peace from them.

As I take Pleaſure in my Horſes on other accounts, ſo eſpecially when in an Evening I behold them brought one by one, out of their Stables, and placed in the Yard, that ſo they might enjoy the Night-Air in Summer-time, and reſt more ſweetly; they march out ſo ſtately, and ſhaking their Mains on their high Necks, as if they were proud to be ſeen; they have Fetters on their Fore-feet, and one of their hinder Feet is tyed with a Cord to a Stake

There is no Creature ſo gentle as a *Turkiſh* Horſe; nor more reſpectful to his Maſter, or the Groom that dreſſes him. The reaſon is, becauſe they treat their Horſes with great Lenety. I my ſelf ſaw, when I was in *Pontus*, paſſing through a part of *Bithinia*, called *Axilos*, towards *Cappadocia*, how indulgent the Country-men were to young Colts, and how kindly they uſed them ſoon after they were

were folded, they would ſtroke them, bring them into their Parlors, and almoſt to their Tables, and uſe them even like Children; they hung ſomething about their Necks, like a Jewel, even a Garter which was full of Amulets againſt Poyſon, which they are moſt afraid of; and the Grooms, that are to dreſs them, are as indulgent as their Maſters; they frequently ſleek them down with their Hands, and never uſe any Cudgel to bang their Sides, but in caſes of great neceſſity. This makes their Horſes great Lovers of Mankind; and they are ſo far from kicking, wincing, or growing untractable by this gentle uſage, that you ſhall hardly find ſuch a maſterleſs Horſe among them.

But alas, our Chriſtian-Grooms treat Horſes at another-gueſs rate; they never think them rightly curried, till they thunder at them with their Voice, and let their Club or Horſe-whip, as it were, dwell on their Sides. This makes ſome Horſes even to tremble when their Keepers come into the Stable, ſo that they hate them and fear them too. But the *Turks* love to have their Horſes very gentle, that at a word of Command they may fall down on their Knees, and in this poſture receive their Riders.

They will take up a Staff or Club upon the Road, which their Rider hath let fall, with their Teeth, and hold it up to him again; and when they are perfect in this Leſſon, then for their Credit they have Rings of Silver

hung

hung on their Noſtrils, as a Badge of Honour and good Diſcipline. I ſaw ſome Horſes, when their Maſter was fallen from the Saddle, that would ſtand Stock-ſtill, without wagging a Foot, till he got up again. Another time I ſaw a Groom ſtanding at a diſtance, in the midſt of a whole Ring of Horſes about him, and at a word of Command they would either go round or ſtand ſtill. Once upon a time I ſaw ſome Horſes, when their Maſter was at Dinner with me in an upper-Room, did prick up their Ears to hear his Voice; and when they did ſo, they neighed for Joy.

And yet this is uſual and common to all *Turkiſh* Horſe, that they run forward with a ſtiff and ſtretch'd-out Neck, ſo that they cannot eaſily be ſtopp'd or hinder'd in their Courſe, but by fetching a large compaſs about; which, in my Judgment, is the fault of the Bridles they wear, which all over *Turky* are of one Make, and not contrived harſher or tenderer, according to the Neaſhineſs of the Horſes Mouth. I muſt alſo acquaint you, That the *Turks* do not Shooe their Horſes as we *Chriſtians* do; our Shooes are very open in the middle, but theirs are broad-web'd Shooes, that ſo their Feet may be leſs endangered in Travelling. Their Horſes do alſo live longer than Ours.

I have ſeen an Horſe of theirs as luſty at 20 Years old, as ours are at eight; yea, they ſay, in the Stables of their Emperor, there are

are Horſes of 50 Years old; and which, for ſome great Merit, are exempt from Labour, and feed daily at the *Grand Seignior*'s Charge. The *Turks*, in Summer-nights, when the Weather is hot, do not keep their Horſes in their Stables, as we do; but do cover their Backs with Horſe-cloths, and ſo bring them forth into the open Air (as I told you before;) and for Litter, they have only dry'd Horſe-dung, which they ſave all the Year long, and ſpread under them for their Bedding: As for Straw, they make no uſe of it at all, either for Littering, or Feeding them. Their uſual Food is a little Hay, and a ſmall quantity of Barly; with this Meat they grow not fat, for their Maſters love lean Horſes, as being fitter for Race, and Burden, than foul-bodied ones. They cover them with Horſe cloths, both in the Winter and Summer, only they are thinner in the *One* than in the *Other*. This contributes much to the ſmoothneſs of their Hair, and is alſo a good relief to their chilly Horſes, which cannot endure the Cold.

In thoſe Steeds, as I lately told you, I take a great deal of Delight; when, about Sun-ſet, they are brought out of their Stables, and placed in a row in the Yard; where I call each Horſe by his uſual Name, as *Arabs*, *Caramanian*, &c. whereupon they fall a Neighing and give a Glance of their Eyes and ſtare at me. Sometimes I go down among them, and give to each of them a piece of Melon-rind out of my Hand, which makes them

them know me ſo well. Thus you ſee, what Shifts I am put to, to drive away my Melancholy.

I have alſo ſix *She-camels*, which I keep by me, ready to carry my Baggage, as I pretend to the *Turks*; but my true Deſign is, to bring them to my Maſter the Emperor; if peradventure he, with other Chriſtian Princes, may have a Fancy to them, to breed them becauſe of their great uſe.

There are two things of which the *Turks* make mighty Advantage of, which are *Rice* among the Fruits of the Earth, and *Camels* among the Beaſts of the Field, both of them very convenient in their ſeveral Kinds, for long Expeditions; as for *Rice*, it is not eaſily ſpoil'd; it affords very wholſome Nouriſhment, and a little of it will ſerve a great many People. And for *Camels*, they'l carry huge Burdens; they will endure Hunger and Thirſt to admiration; and alſo they require little Attendance; one Keeper will keep ſix or eight of them, and no Creature in the World is more obſequious to his Owner than the *Camel*; and for currying of them, they do it not with a Curry-Comb as we do, but with Bruſhes, as we do our wearing Apparel; they rather kneel than lie down, on the naked Ground; and in this Poſture they offer themſelves to be loaded; if you lay too much on their Backs they'l grumble, a little, and refuſe to riſe, for their Backs will be eaſily broken under over-great Burdens, eſpecially in Ways that are

ſlippery

ſlippery and dirty. I was mightily taken to ſee them ſtand all round in a Ring, and with their join'd Heads, take Water or other Food, out of the ſame Baſon or other Veſſel, with ſuch agreement among them; and when Fodder is ſcarce, they live upon tops of Brambles or Thorns; and when their Chops are bloodied in gathering them, then they eat them down moſt ſweetly.

The *Scythians* ſend a great many *Camels* to *Conſtantinople*, but the moſt part come from *China* and *Aſſyria*: From thoſe Countries, there are whole Droves of them; and they are ſo cheap, that a *Mare* of a good Breed is worth an 100 *Camels*; wherein, perhaps, they reſpect more the ſcarcity of *Mares* than the cheapneſs of *Camels*; for good *Mares* are ſo ſcarce in that Country, that he that gets but one, of that ſort, thinks himſelf a very *Craſus* for Wealth. They try whether they are good or no, if they can run down a ſteep Hill, and not trip nor ſtumble. When the *Grand Seignior* goes upon a military Expedition into the Field, he carries above 40000 of theſe *Camels* with him, and as many *Mules* for Burden; and theſe he lades with all ſorts of Victuals, eſpecially with *Rice*. They alſo carry Tents, Arms, and other Utenſils of War, upon them, eſpecially when he marches into *Perſia*.

For, you muſt know, that the Countries over which the *Sophi*, or, as the *Turks* call him, *Chifibas* of *Perſia* reigns, are not ſo fruit-

fruitful of Proviſions, as our *European* Countries are. The Reaſon is, becauſe the Cuſtom of the Inhabitors is, upon the Approach of an Enemy, to deſtroy all before them, that ſo Fire and Famine might ſend him further off; ſo that if the Invader, bring not great Store of Proviſion with him, he will be in danger of Starving; and if he once do approach his Enemy, yet he doth not preſently open his Store of Proviſion, but reſerve it for his Retreat; which, he knows, muſt be through thoſe Places already waſted by ſuch a Multitude of Men and Beaſts, that, like Locuſts, have before pilled all the Country; then, indeed, the *Grand Seigniors* Stores are opened, and ſome ſmall Allowance given out daily to the *Janizaries* and other Dependents of that Prince, enough to keep them alive, and that is all. As for others, it goes hard with them, unleſs they have made ſome Proviſion for themſelves before-hand; and ſome of their Soldiers, eſpecially Horſe, are ſo fore-ſighted that in Proſpect of ſuch Difficulties, they carry a led Horſe along with them, with Viands and other things to ſupport them, if need be. Upon this Horſe they uſually carry ſome Blankets, that they may ſpread abroad, as Tents, to defend them from Sun and Rain; alſo ſome other Cloaths to wear, and withal Two or Three Wicker Baskets, full of the beſt Flower they can get, with a ſmall Pot for Butter, ſome Spice and Salt; with theſe, in caſe of Neceſſity, they kill their Hunger. They take out

a few Spoonfuls of their Meal or Flower, and pour Water upon it; then they add a little Butter, and ſo ſeaſoning it with Spice and Salt, they ſet it on the Fire, and when it boyls, it ſwells ſo that it will fill a large Platter: They eat hereof Twice or Thrice a Day, as their Store holds out, but without eating Bread with it, unleſs they have brought ſome Biskets along with them: With this thin Dyet, for want of a better, they can live a Month or Two, till they come to richer Quarters. There are ſome of them who carry dryed Beef, ground to Powder, in a kind of Snap-ſack, that's a more nutritive and a choice Viand amongſt them: And ſometimes they eat Horſe-Fleſh, for in a vaſt Army a great many Horſes muſt needs dye, and if any of them be more fleſhy than others, that makes a great Feaſt for hungry Stomachs. And they who have thus loſt their Horſes, (for you muſt know that too) when the *Grand Seignior* or *Vizier* removes his Camp, ſtand in a row before him the Way he is to march, with their Saddles on their Heads, ſignifying hereby the loſs of their Horſes, and by that mute Sign begging Relief towards buying a new one, and their Prince gratifies them, at his Pleaſure.

Thus the *Turks* ſurmount huge Difficulties in War, with a great deal of Patience, Sobriety and Parſimony, reſerving themſelves for more favourable Circumſtances. But our *Chriſtian* Soldiers carry it otherwiſe, they ſcorn homely

homely Fare in their Camps, they muſt have dainty bits, forſooth, ſuch as Thruſhes, Black-birds, and banquetting Stuff, if they have not Theſe they are ready to mutiny, as if they were famiſhed: And if they have them, they are undone, their own Intemperance kills them if their Enemy ſpare their Lives. When I compare the Difference between *their* Soldiers and *ours*, I ſtand amazed to think What will be the Event, for certainly *their* Soldiers muſt needs conquer, and *ours* muſt needs be vanquiſhed, Both cannot ſtand proſperouſly together: For on *their* ſide there is a mighty, ſtrong and wealthy Empire, great Armies, experience in War, a veterane Soldiery, a long ſeries of victories, Patience in Toil, Concord, Order, Diſcipline, Frugality and Vigilance. On *our* ſide, there is publick Want, private Luxury, Strength weakned, Minds diſcouraged, an unaccuſtomedneſs to Labour or Arms, Soldiers refractory, Commanders covetous, a Contempt of Diſcipline, Licentiouſneſs, Raſhneſs, Drunkenneſs, Gluttony, and that which is worſt of all, *they* uſe to conquer, *we* to be conquered. Can any Man doubt, in this caſe, what the Event will be? 'Tis only the *Perſian* ſtands between us and Ruin. The *Turks* would fain be upon us, but *he* keeps him back; his War with him affords us only a Reſpit, not a Deliverance: When he once makes Peace with *him*, he will bring all the Power of the Eaſt upon us, and how ready we are to receive

him, I am afraid to ſpeak. But, to return from whence I digreſſed.

I told you before, That the *Turks* uſe to carry their Arms and Tents on Horſe-Back to the War, but they are ſuch as belong chiefly to the *Janizaries*, for the *Turks* are very careful to have their Army healthy, and fenced againſt the Weather, let him defend himſelf as well as he can againſt the Enemy, that's to his own Peril; but the Publick takes care for his Health; hence it is, that a *Turkiſh Army* is better cloathed than armed. They are afraid of Cold, as of their greateſt Enemy; and therefore, even in *Summer*-time, they are treble cloathed, and their inmoſt Garment (call it a Waſtcoat, or whatever you will) is made of courſe Thread, which keeps them very warm. And to defend them alſo againſt the Cold and Showers, Tents are carried about for them at the Publick Charge; and every *Janizary* is allowed as much ſpace in the Tent as the Dimenſions of his Body are; ſo that one Tent can hold Twenty five or Thirty *Janizaries*; and that thick Cloath, I ſpake of, is alſo ſupplyed out of the publick Store. When it is diſtributed among them, they take this Courſe, to prevent Quarrels; the Soldiers are placed in the Night by Files, in a place appointed for that purpoſe, and there ſo many Cloaths are brought out of the Store as there are Soldiers, and every one takes his Dole in the Dark, ſo that if it is better or worſe he has

has no cauſe to complain. And, for the ſame Reaſon, their Pay is weighed out, not told, to them, leſt any one ſhould ſay, He was forced to receive Light or Clipt Mony; nor do they ſtay till the very Day of Pay, but receive it the Day before. The Arms that are carried are chiefly for the uſe of the Horſe, called *Spahi's*; for the *Janizaries* do uſually fight on Foot with Muſquets, at a diſtance, and therefore when an Enemy is near, and a Battle expected, the Armour is produced, but uſually ſuch as is of an old make, and are part of the Spoils obtained from former old Fights and Victories: Theſe are diſtributed among the Horſe; their other Armour is but a light Buckler. You may eaſily think, how odly ſuch Armour will ſit on a Man which is given out ſo haſtily; ones Breſt-Plate is too narrow, another Man's Helmet is too looſe, another Coat of Male is too heavy for him to bear, every Piece hath ſome Fault or other, and yet they muſt not complain, they count it cowardly ſo to do, for they reſolve to fight, be their Arms what they will, ſo great Confidence have they in their Victories, and in the frequent uſe of their Arms. Hence it is alſo, that they put their old Foot on Horſe-ſervice, which they were not uſed to before, for an experienced Soldier (they ſay) will do valiantly, either on Horſe or Foot-ſervice. In my Judgment, the *Old Romans* were of the ſame Mind, and eſpecially *Julius Cæſar*, who was wont to ſay, *That his Soldiers would fight well, even though*

they were perfumed; for when he horſed the Ten Legions, upon a Conference he was to have with *Arioviſtus*, what was his Intent, think we? but that they ſhould fight on Horſe-Back, if there had been need, though they were uſed to Foot-Service before; and we know amongſt the *Romans*, their Foot-Service was quite another thing from Horſe-Service; but if you ſay, *Cæſar*'s Deſign was only to horſe his Men for Carriage, but to make uſe of their Service on Foot, certainly he had run a great Hazard thereby, if when *Arioviſtus*'s choice Horſe were within a ſtone's Caſt of the *Romans*, and might have fallen upon them, that then the Legion was to diſmount their Horſes, to be diſpoſed of, and ranged into a *Foot-Tertia*, or Brigade, in an inſtant: With us, this would ſeem very abſurd; however it be, this is certain, That experienced Soldiers will manage a Fight after a different order than we do, ſo the *Romans* did of old, and ſo the *Turks* do at this day, with too good Succeſs; ſo much for that Subject.

I return, farther to acquaint you, how indulgent the *Turks* are to all irrational Animals; 'tis true, a Dog is counted an obſcene and naſty Creature by them, and therefore they will not harbour him in their Houſes; but they nouriſh a Cat as a chaſter and modeſter Creature, in their Judgments: This Cuſtom they received from *Mahomet*, their Law-giver, who was ſo much in love with a Cat, that when one of them fell aſleep upon his

his Sleeve, as he was reading at a Table, and the time of his Devotion drew near, he cauſed his Sleeve to be cut off, that he might not awake the Cat by his going to the Moſque.

However, though the *Turks* have ſo ill an Opinion of Dogs, that they wander up and down the City of *Conſtantinople*, and have no certain Maſters, ſo that they are Keepers of Streets and Lanes, rather than of any certain Houſe, and they live upon the Offal, which is caſt out of their Houſes; yet if they ſee any Bitch great with young, in their Neighbourhood, they give it Bones, and ſome Relicks of their Table: This they count an Office of Pity amongſt them. When, on this account, I have blamed them for performing ſuch Offices to a *Brute*, which they would hardly do to a *Man*, though a reaſonable Creature, like themſelves, and to be ſure, not to a *Chriſtian*; their anſwer was, That God had given Reaſon to Man, as a Fence againſt all Peril, and yet he did abuſe it, ſo that if any Inconvenience or Trouble hapned to him, it was his own Fault, and therefore he deſerved leſs Pity: But God had beſtowed no Boon on Brutes, but ſome natural Notions and Appetites, which of neceſſity they muſt obey; and therefore they were to be relieved by Man's Help and Commiſeration; and for this Reaſon they take it very ill, if any Brute Creature be put to Torment at his Death, or that Men ſhould take any Pleaſure in tormenting them. This had like to coſt a *Venetian* Gold-Smith, that

lived here, very dear, of late; the Story is worth the Telling. This Goldſmith did de'ight in the Art of Fowling, and among other Birds, he once took one about the bigneſs of a Cuckow, and almoſt of the ſame Colour; he had no great Beak, but his Jaws were ſo wide and large, that, when they were ſtretch'd aſunder, they did gape moſt prodigiouſly; ſo that a Man's Fiſt might be thruſt into them; the Man wondring at this ſtrange kind of Bird, caus'd him to be faſtned to the upper Lintel of his Gate, with his Wings ſpread abroad, and his Jaws ſo extended with a Stick, that he gaped hideouſly: The *Turks* came often by his Door, ſtood ſtill, and looked upon it, but when they ſaw the Bird did move, and was alive, then taking Pity on it, out they cryed, *What an abominable thing is this, that an harmleſs Bird ſhould be ſo tormented?* whereupon, out they call the Man of the Houſe, and drew him preſently, by Head and Shoulders, to their Criminal Judge, where Sentence was likely to be pronounced upon him, to be ſoundly baſtinadoed; but the *Bailo* of *Venice* (ſo they call their Embaſſadors or Reſidents there) hearing of the Matter, ſent preſently one of his Servants to demand the Man, and the *Turkiſh Caddy* was ſo merciful as to let him go; but many of the *Turks* grumbled at his Freedom. Thus the poor Goldſmith ſcaped a Scouring: I laughed heartily at the Story, for he told it me himſelf, as coming often to my Houſe, and in what a terrible Fright he was in for the time; and

to

to oblige me the more, he brought me the Bird to look upon: 'Tis of the ſame Form, as I lately deſcribed, it flies about in the Night, and (as they ſay) will ſuck Milch Kine, ſo that I am apt to believe 'tis the Goat-Sucker of the Ancients. Such Commiſeration do the *Turks* uſe towards all ſorts of Brute Animals, eſpecially toward the Winged kind.

Over againſt my Lodging there is a tall *Plane tree*, whoſe ſpreading Boughs make a Delightſome Shade; under that Tree ſometimes Fowlers ſit with abundance of ſuch Birds to ſell in Cages; you ſhall have the *Turks* buy ſeveral of theſe Birds for a ſmall Matter; and when they have bought them, they'll let them fly out of their Hands; the Bird preſently flys up to the Tree, and there ſhe picks her Feathers, and cleanſeth them from the Filth contracted in the Cage; ſhe ſpreads abroad her Wings and Chirps. The *Turks* that bought them, ſay, Don't you hear how glad this Bird is, and how he gives me Thanks for his Liberty?

If this be ſo, you'll ſay, What! are the *Turks* ſuch *Pythagoreans*, that they count all Brutes ſacred, and will eat none of their Fleſh? I ſay not ſo, but on the contrary, they'll eat any Fleſh ſet before them, either boyl'd or roaſted, only they count Mutton the propereſt Meat, becauſe Sheep are made for the Shambles, as they ſay; yet they would not have Men to make a Sport at killing of them, as if they rejoyced in their Torment. Some

of them will by no means be perſuaded to kill ſmall Birds which ſing in their Fields and Woods; nay, they think it ſome Injury done them, to reſtrain their Liberty by Caging them up. But all *Turks* are not of that Mind; ſome of them keep *Nightingales* in their Houſes, for the Melodiouſneſs of their Tunes, and in Spring-time they let them out to hire, to ſing. I knew ſome, that carried *Linnets* about, ſo well inſtructed, that if a Man ſhew'd them a piece of Mony out of his Chamber, tho' it were at a great diſtance from them, yet they would fly up to fetch it; and if the Man would not let it go, they would ſit upon his Hand, and ſo accompany him from one Room to another, ſtill pulling at the Mony; and when they had got it, as if they remembred their Errand on which they were ſent, when their Maſter whiſtled to them in the High-way, down they would fly to him again; and as a Reward for the Mony in their Bills, he would give them a little Hemp-ſeed. But I ſhall proceed no further in ſuch Stories as theſe, leſt you ſhould think me a ſecond *Pliny*, or an *Ælian*, and that I were deſigned to write an Hiſtory of Animals.

I proceed then to other Matters, and ſhall give you an Example of the Chaſtity of *Turkiſh* Women. The *Turks* take more Pains to have their Wives modeſt than any other Nation; and, therefore, they ordinarily keep them cloſe up at home, and hardly ſuffer them to ſee the Sun; but if any neceſſity calls

calls them abroad, they go ſo hooded and veil'd, as if they were Hobgoblins or Ghoſts. 'Tis true, they can ſee Men through their Veils or Hoods, but no part of all their Bodies is open to Mans view; for they have this Tradition among them, that it is impoſſible for a Man to look on a Woman, eſpecially if ſhe be young and handſome, without deſiring to enjoy her; and by that deſire the Mind is excited, and therefore they keep them all covered. Their own Brothers have liberty to ſee them, but their Husbands Brothers have not the ſame permiſſion. The nobler and richer ſort, when they Marry, do it with this Condition, that their Wives ſhall never ſet a foot out of Door; and no Perſon living, either Male or Female, be the Cauſe what it will, ſhall ever have leave to ſee them; no, not their neareſt Alliance, in Blood, except only the Father and Mother, who at *Eaſter*, (their *Bairam*) are permitted to ſee their Daughter; and in lieu of this Strictneſs, if the Wife have Parents of the better ſort, and ſhe bring her Husband a large Dowry, the Husband, on his part promiſeth, that he will never have any Concubines, but will keep to her alone.

In other Caſes, the *Turks* have as many Concubines as they will, beſides their lawful Wives; and the Children of both are equally reſpected, and have as much Privilege one as the other. Their Concubines they either buy, or take them in War; and when they are weary

weary of them, may ſell them in the open Market; only if they have Children by them, then they obtain their Liberty. This made *Roxolana* ſtand upon her Terms with *Solyman*, in having brought him forth a Son, when ſhe was a Slave, and thereby obtain'd Manumiſſion. Hereupon ſhe refuſed to ſubmit to his Will any longer, unleſs he Married her, which he, doting for Love, wou'd do, againſt the Cuſtom of the *Ottoman* Princes.

A lawful Wife, with them, differs from a Concubine, only upon the account of her Dowry, which a lawful Wife hath, but a Concubine hath not. And when once her Dowry is aſſigned her, then ſhe is a Miſtreſs, Governeſs of the Houſe, and all the other Women under her. And yet the Husband hath leave to lye with which of them he pleaſe at his Choice; and when he makes known his Pleaſure to his Wife, ſhe bids the Maid he deſires prepare himſelf for his Bed; and ſhe obeys, perhaps, more joyfully than her Miſtreſs commands her. Only *Friday* Night, which is their *Sabbath*, the Wife claims as her due, and ſhe thinks her ſelf wrong'd, if her Husband defraud her thereof; other Nights he may lie with which of his Slaves he pleaſe.

Divorces are made among them for many Cauſes, which Men eaſily pretend; and when a Wife is divorced, her Dowry is reſtored, unleſs ſhe be put away on a diſhoneſt Account; but Women have but few; to inſtance

ſome

ſome among them few, this is one, if their Husband do not allow them due Maintenance; and if they offer to abuſe them againſt Nature, (a Crime uſual among them) then the Wife goes to the Judge, and tells him, She can no longer endure to live with her Husband; when he asks the Cauſe, they ſay nothing, but pull off their Shoo from their Feet, and turn it up and down, which is a Sign among them of the unlawful uſe of Copulation. The greateſt ſort among them, that have abundance of Women, ſet *Eunuchs* to guard them, not ſuch as have only their Stones taken out, but ſuch whoſe Yards are alſo impaired; becauſe otherwiſe they think, ſuch as loſt their Stones only may deſire the uſe of a Woman, tho' not for Generation, yet for Pleaſure. The great Men alſo have Baths at their own Houſes, wherein they and their Women do waſh, but the meaner ſort uſe publick Baths.

A *Turk* hates Bodily Filth and Naſtineſs, worſe than Soul-Defilement; and, therefore, they waſh very often, and they never eaſe themſelves, by going to Stool, but they carry Water with them for their Poſteriors. But ordinarily the VVomen bathe by themſelves, Bond and Free together; ſo that you ſhall many times ſee young Maids, exceeding beautiful, gathered from all Parts of the VVorld, expoſed Naked to the view of other VVomen, who thereupon fall in Love with them, as young Men do with us, at the ſight of Virgins.

By

By this you may gueſs, what their ſtrict VVatch over Females comes to, and how 'tis not enough to avoid the Company of an adulterous Man, for the *Females* burn in Love one towards another; and the Pandareſſes to ſuch refined Loves are the Baths; and, therefore, ſome *Turks* will deny their VVives the uſe of their publick Baths, but they cannot do it altogether, becauſe their Law allows them. But theſe Offences happen among the Ordinary ſort; the richer ſort of Perſons have Baths at home, as I told you before.

It hapned one time, that at the publick Womens Baths, an old Woman fell in Love with a Girl, the Daughter of a poor Man a Citizen of *Conſtantinople*, and, when neither by Wooing nor Flattering her, ſhe could not obtain that of her, which her mad Affection aim'd at, ſhe attempted to perform an Exploit almoſt incredible; ſhe feign'd her ſelf to be a Man, changed her Habit, hired an Houſe near the Maids Father, and pretended he was one of the *Chianxes* of the *Grand Siegnior*; and thus by reaſon of his Neighbourhood ſhe inſinuated her ſelf into the Mans Acquaintance, and after ſome time, acquaints him with the deſire of his Daughter. In ſhort, he being ſuch a Man in a proſperous Condition, the Matter was agreed on, a Portion was ſetled, ſuch as they were able to give, and a day appointed for the Marriage; when the Ceremonies were over, and this doughty Bridegroom went into the Bride-

chamber

chamber to his Spouſe; after ſome Diſcourſe, and plucking off her Head-geer, ſhe was found to be a Woman. Whereupon the Maid runs out, and calls up her Parents, who ſoon found that they had Married her, not to a *Man* but a *Woman*: Whereupon, they carried the ſuppoſed Man, the next day, to the General of the *Janizaries*, who, in the Abſence of the *Grand Seignior*, was Governor of the City. When ſhe was brought before him, he chid her ſoundly for her beaſtly Love; What, ſays he, are you not aſham'd, an old Beldam as you are, to attempt ſo notorious a Beſtiality, and ſo filthy a Fact?

Away, Sir, ſays ſhe, you do not know the Force of Love, and God grant you never may. At this abſurd Reply, the Governour could ſcarce forbear Laughter, but commanded her, preſently, to be pack'd away and drown'd in the Deep; ſuch was the unfortunate Iſſue of her wild Amours. For you muſt know, that the *Turks* make no noiſe when *ſecret* Offences are committed by them, that they may not open the Mouths of Scandal and Reproach; but *open* and *manifeſt* ones they puniſh moſt ſeverely. I am afraid the Relation of that diſmal Example hath grated your Ears. I ſhall, therefore, now indeavour to make you amends, by acquainting you with a pleaſant Story, which, I believe, will go near to make you Smile. 'Tis this.

Upon

Upon the Account of the Troubles in *Hungary*, there came lately a Meſſenger to me, with an Expreſs from my Maſter, the Emperor. The *Baſſa's* would not let him bring his Letters directly to me, as they were wont to be brought, but they carried him firſt into the *Divan*. The reaſon of this their unuſual Procedure, was, becauſe they would fain know what *Cæſars* Letters did contain, before they were delivered, in regard they ſuſpected I dealt not faithfully with them, in communicating my Maſters Senſe, but that I ſuppreſſed ſome of his Conceſſions. The Meſſenger was cunning enough for them; for, having ſome Inkling of the Matter beforehand, he hid *Cæſars* Letters, and only ſhew'd them thoſe that were directed to me, from ſome particular Friends. Their Interpreter, *Ebrahim*, a *Polander* by Birth, had acquainted them before, that the Letters, that brought any ſecret Commands to me, were not written in an ordinary Character, but in a new kind of way, called *Cypbers*. As they were ſearching all my Letters, at laſt they light upon One, that was wrote to me by a Friend of mine, a Secretary of *Burgundy*. *Ebrahim* ſaw, through the thinneſs of the Paper wherein 'twas writ, ſome ſhining Letters, which were not of an ordinary ſort. O, ſays he, to the reſt, now I have found it, don't you meddle with any of the reſt of the Packet, for here's the Secreſy in this. Whereupon, the *Baſſa's* commanded him to open, Read and Interpret it to them,

and

and they all ſtood liſtning to hear the News; but *Ebrahim* told them plainly, that he could not read one Letter thereof. That's ſtrange, ſays the *Baſſa's*, what did you never learn the *Chriſtian* Alphabet, or have you forgot it? Says *Ebrahim*, this ſort of Character is only known to thoſe who are Secretaries to Princes: They did not well underſtand him; but however, ſay they, if it be ſo; why do'ſt thou not make haſte to the Secretary of the *Bailo* of *Venice*, or of *Florence*? *Ebrahim* preſently makes haſte to them, and ſhews them the Letters; (they were writ in ſuch a Character that a Child of ten Years old might have read them;) but both of thoſe Secretaries, when they ſaw the Letter was ſuperſcrib'd to me, threw it back again before they had ſcarce lookt upon it; alledging, in Excuſe, that ſuch kind of Letters could be read by none, unleſs by him who had another Cypher to unfold them. This was all the Anſwer *Ebrahim* could get of them. Upon his return to the *Baſſa's* therewith, they could not tell what in the World to do: At laſt, ſtarts up one (I could not tell his Name) ſaying, there is a Patriarch in Town, an old Man, and a *Chriſtian*, and, beſides, a great Scholar; if any Man living can read theſe Letters, it muſt be he. When they came to the Patriarch, he told them, he could not read a Title of them, for they were not writ in *Greek*, *Latin*, *Hebrew* or *Chaldee*. Thus they were diſappointed there alſo. At laſt,

Haly

Haly Baſſa runs to *Ruſtan* (otherwiſe a Man not ready to jeſt) and ſays to him *Cardaſſi*, (Brother in *Turkiſh.*) I remember, I had once a Servant, an *Italian*, who was skilled in all Letters and Tongues, I do not queſtion but he could have read the Letter; but, alas! he is lately dead. At laſt they being at a ſtand what to do, thought it beſt to ſend the Letters, which they could make no uſe of, to me: I knew all the Matter by *Ebrahim* beforehand, (neither could it be kept ſecret;) whereupon I began to ſtamp and fret that they had intercepted my Letters againſt the Law of Nations, and in contempt of *Cæſar* who ſent them; and, withal, I bid *Ebrahim* ſtay, and to Morrow he ſhould ſee that Letter tranſlated for the *Baſſa's.* The next day, when *Ebrahim* appeared in the Divan, they asked of him, Whether I could read thoſe Letter? Read them, ſays he! as eaſily as his own Name; and thereupon he produced ſome of them tranſlated before them, *viz.* what I had a mind to diſcover. Whereupon, ſays *Ruſtan*, this Embaſſador is but a young Man, and yet we ſee he can underſtand what the old Patriarch could not ſo much as read; without doubt, if he live to be old, he will prove a very *Nonſuch* of a Man. For that reaſon it was, or perhaps ſome other, that a while after, having Conference with *Ruſtan* about our Affairs, he treated me more familiarly than he uſed to do, (which was a rare thing in him) and at laſt he ask'd me, Why I would not

turn

turn to their Religion, and to the true Worſhip of God? If I would do ſo, he promiſed me great Honour and large Reward from their Emperor *Solyman*. I told him, I was reſolved to continue in that Religion, wherein I was born, and which my Maſter *Cæſar* did profeſs. Be it ſo, replyed he, but what then will become of your Soul? I ſubjoined, I hope well, for that too; whereupon he, after a little Pauſe, broke forth into theſe Words. 'Tis true, indeed, and I am almoſt of your Mind, that they who live holy and modeſt Lives in this preſent World, ſhall obtain eternal Life in the next, be they of what Religion they will. That's an Hereſie, that ſome of the *Turks* have taken up, neither is *Ruſtan* thought to be a true *Muſſulman* in all Points. The *Turks* think it a Duty, and a Work of Piety in them, to perſuade a *Chriſtian* they have any good Opinion of, to their Religion; for then they think, they ſhall ſave a Soul from Deſtruction, and that they count a great Honour to themſelves, and the greateſt Charity they can do another Man, to make him a *Convert* to their Religion.

I ſhall now acquaint you with the Effects of another Conference I had with *Ruſtan*, whereby you may ſee, what daily Feuds are between the *Turks* and *Perſians*, upon the account of Religion. He ask'd me one time, Whether the War did continue between *Spain* and *France*? I told him, It did. 'Tis ſtrange, ſays he, that they ſhould fall out that are of one

one and the ſame Religion: I replyed, 'tis no otherwiſe between thoſe two Princes, than 'tis betwixt *You* and the *Perſians*. The Diſpute is not about Religion, but about Civil Right, Provinces, Cities and Kingdoms, which both lay claim to. You are quite miſtaken, ſays *Ruſtan*, we are not of the ſame Religion with the *Perſians*, but do count them a more Profane and Heatheniſh ſort of People than you *Chriſtians* are. But to return to the Affairs of *Hungary*.

Since my laſt return to *Conſtantinople*, Matters in *Hungary* have received a very great Alteration, it would be too tedious to deſcribe them particularly; and, beſides, it were not conducive to my Deſign. *Iſabella*, VVife to King *John*, is returned into *Tranſilvania*, together with her Son, having refuſed the Tranſactions and broken the League made with the Emperor *Ferdinand*; and the *Tranſilvanians*, terrified by the *Turkiſh* Arms, have again ſubmitted their Necks to the Old *Ottoman* Yoke. Matters ſucceeding thus proſperouſly with the *Turks*, they are not therewith contented, but graſp at all *Hungary* too; and, beſides other Places, they reſolved to beſiege *Sigeth*, which ſignifies in the *Hungarian* Language, an *Iſland*, or Place naturally very ſtrongly ſituated. And for this purpoſe they choſe a General, who, upon the account of the Proſperity of his Arms in former times, created great confidence in his own Men, and ſtruck as much terror into his Enemy: His Name

was

was *Haly Baſſa*, an *Epirot*, who had had good Succeſs in *Hungary* before, and eſpecially in the Battel, wherein he overthrew *Sfortia Palavicin*, and the Biſhop of *Five Churches*. He was ſent for from the utmoſt Bounds of the *Turkiſh* Empire towards *Perſia*, and came with a great Expectation to *Conſtantinople*: My Collegues were yet here with me, preſſing for a diſmiſſion. 'Twas the pleaſure of the *Baſſa's* that we ſhould ſee him, in regard we counted him, as they thought, a very Thunder-bolt of VVar. VVhen we came to him, he received us courteouſly, and made a great Harangue to this purpoſe: That we ſhould ſtudy Peace, and rather than ſuffer *Hungary* to be waſted with Fire and Sword, we ſhould accept of thoſe Conditions, which the *Grand Seignior* had offered us. VVe anſwered him, That we deſired nothing more than Peace; provided, it might be had upon tolerable Conditions; but thoſe which they offered, were againſt the Honour and Dignity of our Maſter. Thus we took our leaves, after he had treated us with a Cup of VVater diluted with Sugar. This *Haly* was an Eunuch, but the Conſtitution of his Body did ſeem to add to the vigour of his Mind: He was low of Stature, bloted in his Body, of a Bay-coloured Countenance, a ſour Look, frowning Eyes, broad Shoulders and ſticking up, between which ſtood his Head, as in a Valley. Two Teeth were prominent in his Mouth, like Boars Tusks, his Voice hoarſe;

in

in a Word, he was the *Fourth Fury*. The Day after he makes great Preparation for his Expedition into *Hungary*; where having ſpent ſome Time to provide Materials, he at laſt marches againſt *Sigeth*, and beats off thoſe which were repairing *Dabock*, a Caſtle of *Caſar*'s; but *Caſar*, being acquainted long before with his Deſign, ſends *Ferdinand*, one of his Three Sons, a young Man, yet comparable, for greatneſs of Mind, to any of the old Generals, to oppoſe the Torrent of *Haly Baſſa*'s Force, and by his Valour to retrieve Affairs in *Hungary*: He had no great Force with him, but with a ſelect Body of Horſe he faces *Haly*'s Army; the *Turks* that were preſent related to me, That 'twas a goodly Sight to behold the Splendor, Order and Boldneſs of thoſe Forces. *Haly*, being naturally of a fierce Diſpoſition, and having a far greater Army, was even mad, to think, that an handful of *Chriſtians* ſhould dare to look him in the Face.

There was a mooriſh Piece of Ground between both Armies, which could not be paſſed without great Danger; *Ferdinand* had no need to paſs it, for his Deſign was only to relieve *Sigeth*, and to raiſe the Siege: But *Haly Baſſa* was not in the ſame Circumſtances, for unleſs he would make a baſe and unhanſom Retreat (as the Event afterward ſhewed) 'twas altogether neceſſay for him to do it: So that he, ſeeing to what Straits he was brought, reſolved to put all upon hazard, and accordingly he bent his Bridle, to turn his Horſe towards

towards that inconvenient Place; when, behold one of the *Sanziacks*, that was near him, whoſe Name I remember not, taking notice of the extream Danger he was running into, leapt from his Horſe, and taking the *Baſſa*'s Horſe by the Bridle, *Sultan*, ſays he (for ſo the *Turks* call the great Dignitaries among them) *Here you ſee into what a Jeopardy you were like to caſt both your ſelf and your whole Army; you don't conſider what an incommodious Place this Mariſh is: The* Chriſtians *are ready on the other ſide with Arms in Hand and Courage in their Heart, to receive us, when we are half drowned and half covered with Mud; and thus they in good Order, will aſſault us, being diſordered and out of our Ranks, and will make uſe of all our Imprudence, to obtain a moſt aſſured Victory over us: Nay, rather moderate your Anger, and return to your ſelf, and reſerve ſo many brave Men, with your ſelf, for the Service of your Prince, and for better Times.* Upon this Speech, *Haly*, as if he had remembred himſelf, drew back; and there was not any *Turk* amongſt them, but was forced to confeſs, That the whole Army was ſav'd by the Advice of that *Sanziack*.

When this Matter was carried to *Conſtantinople*, though the *Vizier*, and the Chief *Baſſas* could not deny the Thing, yet they thought it dangerous to ſuffer the Example of ſo audacious a Fact in the *Sanziack* to paſs unpuniſhed: 'Tis true, they did mutteringly commend both his Fidelity and his Prudence, yet to ſuffer Diſobedience to a ſuperior Officer to

paſs

paſs without a Puniſhment, they thought it a dangerous Caſe in Military Diſcipline, ſo that he was called back to *Conſtantinople*, and there was caſhiered for a Time; and when this Offence was ſufficiently puniſhed, as they thought, then they beſtowed upon him as good a Command; ſo that every Body ſaw his Puniſhment was inflicted rather for the preſervation of the Diſcipline of War, than for any due Merit of his Offence.

But *Haly*, a whil after, having loſt a great part of his Army, by reaſon of the Aſſaults and Ambuſhes of the *Hungarians*, made an ignoble and ſhameful Retreat to *Buda*, where for very Grief he breathed out his hateful Soul.

But Arck-duke *Ferdinand*, on the other ſide, returned to *Ferdinand*. his Father, with the deſerved Laurel of Victory, having performed an Exploit, not only of great Advantage for the preſent, but of much greater Benefit to future Ages, by the exemplarity thereof; for hereby he made the *Turks* to know, that if they proceeded on to preſs upon *Caſar*, that he wanted neither able Soldiers nor expert Commanders to chaſtiſe their Inſolency.

Yet the *Turks* of thoſe Borders did not carry it with any great Modeſty; for while *Haly* was yet encamped at *Sigeth*, our Men had ſcaled the Walls of *Gran*, and taken the City, having a Caſtle near it of the ſame Name, where they got a great deal of Booty, and carried

carried away the Inhabitants, being moſt Women and Children.

A Meſſenger was ſent immediately to *Haly*, to acquaint him with the Loſs; who coming into his Preſence, by the very Conſternation of his Countenance portended ſome great Miſchief to have happned to them. The *Baſſa* preſently asked him, How things went? and what was the Cauſe of his great Fear? *Sir*, ſays he, *the Enemy hath taken and plundered* Gran, *which great Blow occaſions my Grief. A Blow, Fool*, ſays the *Baſſa*, *tell me of a Blow, when I have loſt my Genitals* (to which he pointed with his Hand) *that ſhew me to be a Man:* Thus did he ſcoff at the Conſternation of the Meſſenger, and undervalued the Loſs of *Gran*, which was eaſily recoverable; not without the Laughter of the By-ſtanders.

Moreover, in *Croatia* and the adjoyning Countries, ſeveral inroads were made by both Parties, and each ſide did alternately ſuffer for their over-boldneſs and ſupine Security, Let me give you an Inſtance, which was joyous to me, and I hope will not be unpleaſant to you to hear of, though it happened ſomewhat before the before-mentioned Paſſage at *Sigeth*; but in Writing an Epiſtle, I do ſtrictly obſerve the Order of Time.

News was brought to *Ruſtan*, from thoſe Parts, That a certain Confident of his, whom he highly eſteemed, and called Couſin, had fallen upon a Party of *Chriſtians*, as they were celebrating a Wedding, and being at a ſuffici-

ent Diſtance, as they thought, from the *Turks*, counted themſelves ſecure; when behold this bold and unwelcome Gueſt, with armed Forces, came in upon them; ſpoiled their Mirth, ſlew ſome, took ſome Priſoners, among whom was the unfortunate Bridegroom, with his unbedded Spouſe: *Ruſtan* did much rejoyce at this Exploit, and in all Company highly commended the Stratagem of his Kinſman, for performing it.

A pitiful Caſe, you will ſay, rather to be lamented than related: But theſe are the Tragical Sports of inſolent Fortune; yet Revenge followed him at the Heels, *Ruſtan*'s Laughter was ſoon turned to ſadneſs: For a little while after one of the *Belies* or mad Sparks, a ſort of mad Horſemen among the *Turks*, ſo called by their outragious Boldneſs, came poſt to him out of *Dalmatia*, and told him, That a parcel of *Turks* had made an Excurſion into the Enemies Country, and had got great Booty, but ſetting no bounds to their Avarice, they, at laſt were encountred with a Party of *Chriſtians*, *Dragoons* or *Muſketeers*, who wofully routed them, ſlew many *Sanziacks*, and amongſt them his *Achillean* Couſin, lately ſo much extolled by him. This ſad News made *Ruſtan* burſt forth into Tears, ſo that his fit of Laughter was juſtly requited: But hearken to the cloſe of the Story, which is not unpleaſant; When this *Dalmatian* Trooper, who brought the News, was ask'd by the *Baſſa*, in the *Divan*, How many were there of you?

He

He anſwered, Above Two Thouſand five hundred: And how many of the *Chriſtians?* I think, ſaid he, they were not above Five Hundred, unleſs there were more of them in ambuſh, as we ſuſpected. Fy for Shame, ſaid the fretting *Baſſa's*, what? a juſt Army of *Muſulmans* (ſo they call the Men of their own Religion) to be beat by ſo ſmall a handful of *Chriſtians*, you are goodly Warriours indeed! fit for to eat the *Sultan*'s Bread, are you not? The blunt Fellow, nothing diſmayed, replied, You are quite beſide the Cuſhion; did I not tell you, that we were beaten by Musketeers? 'twas the Fire defeated us, not the valour of our Enemies; we had come off Conquerors, if we had conteſted by Valour only; but who can fight againſt Fire, the fierceſt of Elements? and what Mortal can ſtand if the very Elements fight againſt him? This bold Anſwer of his, being as ſaucily pronounced, made the By-ſtanders ready to burſt out into a Laughter, though on this ſad occaſion to them.

This Matter did mightily refreſh my Spirits, which were over-grieved at the Remembrance of the former Miſ-hap of the Marriage-Feaſt. This Story informs us, That our Piſtols and Carbines, which are uſed on Horſeback, are a great Terror to the *Turks*, as I hear they are to the *Perſians* alſo; for once, upon a Time, there was a Fellow that perſwaded *Ruſtan*, when he accompanied his Prince in a War againſt *Perſia*, to arm Two hundred Horſe of

his Domeſticks with Piſtols: For they, ſaid he, will be terrible to our Enemy, and will alſo do great execution upon them. *Ruſtan* hearkned to his Counſel, and furniſhed out a Party, as adviſed; but before they had marched half way, their Carbines or Piſtols were ever and anon out of Order, one thing or other was broke or loſt, and ſcarce any Body could mend them: Hereupon this Party was uſeleſs, and the *Turks* were alſo againſt this Armature, becauſe it was ſluttiſh (the *Turks* being much for cleanlineſs in War) the Troopers Hands were black and ſooty, their Cloaths full of Spots, and their Caſe-boxes that hung by their Sides made them ridiculous to their Fellow Soldiers, who therefore jeered them, with the Title *Medica Memturi*, or *Mountibank Soldiers*; hereupon they apply themſelves to *Ruſtan*, complaining of this ill-favoured, uſeleſs Armour, which could do no Service againſt an Enemy, and entreating to be reſtored to their uſual Weapons, their Bows and Arrows, which, at their Deſire, was accordingly granted them.

The mention I made a while ago of things acted in the Confine of *Hungary*, gives me occaſion to tell you, what the *Turks* think of Duels, which amongſt *Chriſtians* is accounted a ſingular Badge of perſonal Valour: There was one *Arſlambey*, a *Sanziack*, that lived in the Frontiers of *Hungary*, who was very much famed for a Robuſt Perſon; he was expert at the Bow, no Man brandiſhed his Sword with more

more Strength, none was more terrible to his Enemy; not far from him there alſo dwelt one *Ulybey*, a *Sanziack* alſo, who was emulous of the ſame praiſe, and thus emulation (initiated perhaps by other occaſions) at length occaſioned Hatred and many bloody Combats between them. It happened thus, *Ulibey* was ſent for to *Conſtantinople*, upon what occaſion I know not; when he came thither, the *Baſſa's* had asked many Queſtions of him, in the *Divan*, concerning other Matters, at laſt they demanded how he and *Arſlanbey* (*Arſla* ſignifies a Lion in *Turky*) came to fall out? Hereupon he makes a long Narration of the Grudges between them, with their Cauſes and Progreſs; and to put a fair Paint on his own Cauſe, That once *Arſlanbey* had laid an Ambuſh, and wounded him treacherouſly; Which, ſaid he, he need not to have done, if he would have ſhewed himſelf worthy the Name he bears, ſeeing I have often challenged him to fight Hand to Hand, and never ſhunned to meet him in the Field. The *Baſſa*, as being offended, thus replyed, *How durſt thou challenge thy Fellow Soldier to a Duel? What, was there never a* Chriſtian *to fight with? Do both of you eat your Emperours Bread? and yet, forſooth, you muſt go about to take away one another's Lives? What Precedent had you for this? Don't you know, that whoever of the twain had dyed, the Emperour had loſt a Subject?* Whereupon, by their Command, he was haled to Priſon, where he lay pining many Months,

and was, at laſt, with Difficulty, releaſed, yet with the loſs of his Reputation.

'Tis quite otherwiſe with us *Chriſtians*; ours do many Times draw their Swords againſt one another, before ever they come in ſight of a publick Enemy (the more's the Pity!) and count it (forſooth) a brave and honourable Thing: What ſhall a Man do in ſuch a caſe? when Vice Uſurps the Seat of Vertue, and that which is worthy of Puniſhment is counted Noble and Glorious. But to return,

I know you are inquiſitive, and therefore give me leave to acquaint you with the Publick Entrance, which the King of *Cholcos* made into this City. His Kingdom is by the River *Phaſis*, in a Creek or Bay of the *Euxine*-Sea, not far from Mount *Caucaſus*; his Name is *Dadianus*, a Man of a tall Stature and promiſing Countenance, but of a rough-hewen Diſpoſition, as ſome ſay. He came with a great Train, but very Thread-bare, and ſorrily garbed. The *Italians*, at this Day, call the *Colchians Mingrelians*: They are ſome of that People inhabiting between the *Caſpian Gates*, (called by the *Turks*, *Demir capi* (i.e.) *Iron Gates*) and the *Portic* and *Hircanian* Seat: They are at this Day called *Georgians*, whether from that ſort of Chriſtian Religion, which they profeſs, or whether that be their ancient Name (which ſeems moſt probable,) is not fully determined. The *Albanians* and *Iberians* are reckoned a part of them. The Cauſe of his coming is uncertain, ſome ſay, he was ſent

for

for by the *Turk*; for when he makes Wars upon the *Persian*, if the *Colchians* and the People of that Tract join with him, they may give him notable Assistance. But the vulgar and more credible Opinion was, That he came to desire the Assistance of some Gallies against his Neighbour, the *Iberian*, who had slain his Father, which if he could obtain, then he would become Tributary to the *Sultan*. For, you must know, that there is an old and inveterate Hatred between the *Colchians* and the *Iberians*. Once there were some Overtures of Accommodatiou between them, and a Conference was had thereupon, between great Numbers of both Nations; at this Meeting, they began, first, to try who should be the greatest Drinkers; in which Contest, the *Colchians* were overcome, and fell fast asleep. The treacherous *Iberians* made use of this Opportunity, and hurried away honest *Dadianus*, as yet Snoring, into a Chariot, and shut him up Prisoner in an high Tower, as if he had been lawful Prize taken in War. To revenge this Injury, and to recover their King, the *Colchians* levied an Army of 30000 Men, who were commanded by the VVife of the Captive King; a Woman of great Spirit, and not unskill'd in Horsemanship, nor handling of Arms. The Commanders, in this Army, wore huge and intractable Coats of Male, and were also armed with Swords and Spears pointed with Iron. They had also amongst them, a Party of Musketeers, a strange Sight

in that Country. As for the common Soldiery, they had no other Arms but Arrows, or Stakes burnt at one end, or great VVooden Clubs. Thus they rode on Horſeback, without Saddle or other Furniture.

This rude and diſcompoſed Multitude, drew near to the Place where their King was in Cuſtody, but were ſoon terrified with the Diſcharge of a few Guns, from the Caſtle, and run back a full Mile; but then taking Heart, on they came again, but were repulſed with the like Noiſe as before. *Dadianus* perceiving help ſo near, did cut his Bed-cloths into a kind of Ropes, and ſo let himſelf down by Night, through his VVindow, and fled to his own People; which Stratagem of their King, and the ſucceſsful Iſſue thereof, is highly praiſed by that People, even to this very day.

The Country of *Colchis* abounds with all ſorts of Fruits, growing almoſt naturally, except Bread-Corn, VVheat and Barly, and theſe Grains would grow there alſo, if due Tillage were uſed about them; but the People are very idle, they only ſow Millet at random, which yields ſuch an Encreaſe, that one Crop ſerves them for two Years; their chief Subſiſtence is thereon, neither deſire they any other Corn. Their Vines grow at the foot of high Trees, and mounting up to their Boughs, yield them much VVine, and pretty good. Theſe Vines laſt for many Years. Their Bees, like themſelves, live in their Woods, and ſupply them with Wax and Hony;

all

all the Pains they take, is, to find them out. The ſame Woods yield them plenty of Veniſon; as for Pheſants and Partridges, they abound all over the Country. A great proof of the Fertility of their Land, are their Melons, which, beſides their extraordinary ſweetneſs, do oft grow three Foot long.

As for Coin'd Silver, they have little or none, and of Gold leſs; few of them know what it is: So that they may ſeem a very happy People, who are without ſo great a Temptation to Miſchief. And yet I think few of us do envy them this Happineſs, becauſe none can grow rich among them; yet they have that value for Silver, that when they receive any in Traffick, with Foreigners, as ſome of them muſt needs do, they transfer it all to the uſe of their Temples, for making Crucifixes, Chalices and ſuch like Ornaments, which ſometimes their King, on pretence of publick neceſſity, doth ſeize upon, and hurry all to his own uſe.

Their only way of Commerce among themſelves is by Exchange of Wares; if one have over-much of a Commodity, he brings it into the Market, and receives what he wants in Exchange; ſo that there is no need of Mony; their Commerce is by Bartering or Commodity.

They pay alſo their Tribute to their King in the Products of the Earth; they ſupply him with all Neceſſaries largly, both for Meat and Drink, and Apparel, for maintaining of his

Houſhold, and for rewarding the Deſerving. And, indeed, he hath an unexhauſted Revenue, not only from Tythes, and other *Regalia*, but from thoſe Gifts which are daily beſtowed upon him; and yet he is as liberal in beſtowing them, as he is ready to receive them.

His Palace is, as a publick Granary, ſtored with all manner of Proviſions; which are diſpoſed to all that need out of his Royal Bounty, eſpecially if that Years Harveſt hath diſappointed the Husbandman. The Cuſtom is, that if any Merchant come with his Ship thither, he makes a Preſent to the King, either ſmall or great, nothing is refuſed, and the King beſtows a Banquet on them a Shore. The manner's thus.

There is a large Building, on both ſides of which are the King's Stables, where a long Table is plac'd for the King; he himſelf ſits at the upper end, and, at a moderate diſtance, ſit the reſt. The Table is well furniſhed, eſpecially with Veniſon, and with Wine enough; the largeſt Drinkers are the welcomeſt Gueſts. The Queen, with her Female Attendants, hath a Table in the ſame Room, but apart by themſelves; and then they junket freely without much regard of Modeſty; they carry themſelves like Anticks, fleering, nodding, whickering like ſo many *Medea's*, if there were *Jaſon's* ready for them.

After Dinner, the King, with his Gueſts, goes a Hunting; and, in VVoods, under the Shadows of large Trees, the common People do

do diſport themſelves, keeping Holy-day in Drinking, Dancing and Singing. They hang their Fiddles on long Poles or Borders, and then ſtriking them with a Stick, they ſing the Praiſe of their Miſtreſſes, or of their valiant Men at the Tune. Among their Hero's (unleſs I am miſinformed) they oft mention one *Rowland*; how he came into that Country I know not, unleſs he paſſed thither with *Godfrey* of *Bullogn*. They tell many prodigious Stories of this *Rowland*, as ridiculous and improbable as any *Romance* among us.

Whilſt they are thus idle and ſullied, Diſſoluteneſs muſt needs follow; and, to ſpeak Truth, Chaſtity is a rare Vertue among them. The Husband will offer his own Wife or his Siſter, to the Pleaſure of a Stranger; and if they can but thus pleaſe their Wives, they care for little elſe. Neither are their Daughters kept under any ſtricter Diſcipline; 'tis hard to find a Damſel unvitiated among them; yea, ſome have born Children at ten Years old; and if you ſcruple to believe it, becauſe of the ſmalneſs of their Bodies, at your Requeſt they will produce you ſuch a young Infant, not much bigger than a large Frog. Whereas, otherwiſe, they are a tall and comly bodied People. But they are ſo devoid of all Civility and courteous Entertainment, that they think they grace one every much among other Barbarities, when they meet you, they make a certain ſound in their Throats like *Bdelling*.

In

In one thing they ſhew a great Dexterity of Wit, and that is in Stealing. He that pilfers moſt neatly, is counted a brave Fellow; but he that does it bunglingly, is eſteemed a Dunce and Blockhead, not worthy to live; and even his own Father or his Son, will ſell or exchange him for a ſmall Matter to Merchant-ſtrangers, to be carried away they care not whither.

An *Italian* Merchant who had been in theſe Parts, told me, That a certain Prieſt of theirs, ſtole away his Knife as he was in their Temple; he perceived the Theft, but diſſembling it, he gave him the Sheath alſo, that he might put up his ſtoln Ware.

When they go into their Temples, they have a good eſteem for the Images of the Virgin *Mary*, of *Peter* and *Paul*; but above all, they venerate the Image of St. *George* on Horſeback, they fall down proſtrate before it, kiſſing every part of it, even his Horſes Shooes. They ſay, he was a valiant Man, a great Warrier, that in a ſingle Combat did openly fight Hand to Hand with the *Devil*, and either conquer'd, or, at leaſt, foil'd him.

I'll acquaint you with one Paſſage more, which you cannot but ſtand amazed at. 'Tis this.

The Princes of the Eaſt are always preſented with Gifts at any Audience. *Dadianus*, in complyance with this Cuſtom, brought *Solyman* a Cup or Diſh of Carbuncle, ſo bright and ſhining, that in a dark Night a Man might travel

travel by the Light thereof, as well as at Noon-day. I cannot believe it, you'll ſay: Nor do I. Neither can I be angry with you for ſuſpending your Belief; but whatever you and I do, let me tell you, there are enough that do believe it. The moſt Judicious think it to be a ſmall Goblet of *Onyx* or Gravale, which was loſt in Shipwrack, when a certain Prince of *Perſia* was flying from his Father to *Conſtantinople*, and driven, by a Tempeſt, to the *Colchian* Shore, where it was taken up. He brought alſo 20 white *Hawks*, called, *Falcons*, there being Plenty of them in that Country of *Colchis*.

This is all I can inform you of, concerning the *Colchians* and their Manners; let me now proceed to anſwer your Demands concerning my ſelf, and my own way of Living. I ſeldom go abroad, unleſs I receive Letters from my Maſter to be delivered at the Court; or, unleſs I am commanded to expoſtulate with the *Baſſa's* concerning the Rapines and Cruelties of the *Turkiſh* Gariſons, which is ordinarily twice or thrice a Year. Perhaps, if I would deſire leave to ride about the City with my Keeper, it would not be denyed me; but I have no mind to be ſo much beholding to them; for I would have them to think, that the ſtraitneſs of my Confinement or Impriſonment is not valued at all by me; and, to ſpeak Truth, what Comfort can I have to ride up and down among a Parcel of *Turks*, who will either ſlight or elſe jeer, and reproach

proach me? No, I like the Country and the Campaign better, rather than that City, which is ſo full of Ruins, and which retains nothing of its ancient Glory, beſides its Situation. 'Tis true, 'twas once a Competitreſs with *Rome* it ſelf, but now, alas, it is wofully inbondaged; Who would not pity to behold it? Who ſo hard-hearted, as not to be affected with the mutability of human Affairs? And who knows how near we are to the ſame Fate? I keep my ſelf within my own Doors, converſing with my old Friends, I mean, my Books, in which is all my delight. 'Tis true, for my Health ſake I have made a Bowling-Alley, where, before Dinner, I uſe to play; and, after Dinner, I practiſe the *Turkiſh* Bow.

The *Turks* are wondrous expert at Shooting at the Bow; they accuſtom themſelves to bend them from 7 or 8, to 18 or 20 Years of Age, and hereby their Arms grow ſtronger, and their Skill ſo great, that they will hit the ſmalleſt Mark with their Arrows. Their Bows are not much ſtronger than ours, but for their ſhortneſs much more tractable; they are not made of ſingle Wood, but of a String and Ox's Horn, faſtned together with much Glew and Flax. Theſe ſort of Bows, tho' never ſo ſtrong, the *Turks*, who are uſed to the Sport, can eaſily draw even to their very Ear; and yet one that is not accuſtom'd thereto, tho' never ſo ſtrong a Man, cannot draw to that heighth, ſo as to ſtrike a piece of Mony, ſet

up-

upright between the Bow and the String, in the Angle where it is put into the Notch.

They aim their Arrows ſo ſure, that in a Fight they will hit a Man's very Eye, or any other part they deſign to ſtrike. In the place where they Exerciſe, you may ſee them direct, by their ſtroke ſo artificially, that 5 or 6 of their Arrows will ſtick round about the White in the Butt, (which is uſually leſs than a Dollar) and yet not hurt or touch it. They ſtand not above 30 Foot from the Butt: In the Thumb of their right Hand, they uſe Rings of Bone, on which the String lies, when they draw it; and with the Thumb of their Left Hand, they draw the Arrow by a knot of eminent juncture; far otherwiſe than they do with us. Their Butt is made of a Bank of ſandy, gravelly Earth, raiſed about 4 Foot high from the Ground, and firm'd with Boards round about. But the *Baſſa's*, and thoſe that have great Families, do train up their Servants in this Exerciſe, at their own Houſes, where the more skilful do teach the unexperienced. Some of theſe in their common *Bayram*, (for they alſo have their *Eaſter*) gather themſelves together in a great Plain about *Pera*, where, ſitting over againſt one another croſs Legg'd, as Taylor's do with us, (for that is the Mode of their ſitting) they begin with Prayer (ſo the *Turks* begin all their Enterprizes) and then they ſtrive, who ſhall ſhoot an Arrow furtheſt. The whole Conteſt is managed with a great deal of Modeſty and Silence, tho' the number

number of Spectators be very great. Their Bows are very ſhort for this Exerciſe, and the ſhorter the better, ſo that they are hardly bendable, but by well-practiſed Perſons: Their Arrows alſo are of a peculiar kind. He that conquers hath a Linnen-Handkerchief, ſuch as we uſe to wipe off our *Sweat*, wrought with embroidered Needle-work, for his Reward; but his greateſt Encouragement, is the Commendation and Renown he gets. 'Tis almoſt incredible how far they will ſhoot an Arrow; they mark the place, with a Stone, where the furtheſt Arrow, for that Year, was pitch'd. There are many ſuch Stones in the Field, placed there time out of Mind, which are further than they are able to ſhoot now a-days, they ſay. Theſe were the Marks of their Anceſtors Archery, whoſe Skill and Strength, in Shooting, they acknowledge they cannot reach to. In divers Streets and Croſs-ways of the City *Conſtantinople*, there are alſo ſuch Sports, wherein not only Children and young Men, but even the graver ſort do exerciſe themſelves in. There is one that takes care of the Butt, who waters it every day, otherwiſe it would be ſo dry, that an Arrow (the *Turkiſh* Arrows being always blunt) would not ſtick therein. And he that thus overſees the Mark is very diligent to draw out and to cleanſe the Arrows, and throw them back to the Archers, and he hath a Stipend from them ſufficient to maintain him. The Front of the Butt bears the Simi-

litude

litude of a little Door, whence, perhaps, was derived the *Greek* Proverb; that when a Man miſs'd the Mark, he is ſaid to ſhoot *Extra januam*, beſides the Door; for, I ſuppoſe, the *Greeks* uſed this way of Butting, and that the *Turks* borrowed it from them. I grant the uſe of the Bow is very ancient among the *Turks*; but that hinders not, but when they conquered the *Grecian* Cities, they might ſtill retain their way of Butting and Bounding their Arrows. For no Nation ſcruples to transfer the profitable Inventions of other Nations to themſelves, as I might inſtance in *Great Ordnance* and in *Muskets*, and other things, which tho' not our Inventions, yet the *Turks* borrow their uſe from us.

'Tis true, they could never yet be brought to the Printing of Books, nor to the ſetting Clocks publick; the Reaſons are, That their Scripture (*i. e.*) *Alchoran*, would no longer be called Scripture, or Writing, if it were Printed, (that's their Fancy;) and for Clocks, they ſuppoſe, that the Authority of their *Emraim*, and of their ancient Rites would be diminiſhed, if they ſhould permit the uſe of them. In other Caſes, they aſcribe much to the ancient Inſtitutions of other Nations, even almoſt to the prejudice of their own Religion. I ſpeak of their Commonality.

All Men know how averſe they are from the approving of *Chriſtian* Rites and Ceremonies; and, yet, let me tell you, that whereas the *Greek* Prieſts do uſe, at Spring time, a certain

certain way of Conſecration to open the Sea for Saylers; before which time, they will hardly commit their Veſſels to the Waters. The *Turks* alſo obſerve the ſame Ceremony. For when their Veſſels are ready to ſail, they repair to the *Grecians*, and ask them, Whether they have conſecrated the Sea? If they ſay, *No*, they deſiſt; if *Yea*, then they ſet ſail and away. 'Twas alſo a Cuſtom of the *Greeks* not to open the Pits, in the Iſle *Lemnos*, for the digging out of the Earth, called, *Agoſphrogd*, before the Feaſt of the Transfiguration of our Lord, *viz. Auguſt 6.* The *Turks* alſo obſerve the ſame Cuſtom; and, whereas, the *Grecian* Prieſts did anciently celebrate the Liturgy at that time, the *Turks* will have them do ſo ſtill; and they themſelves ſtand at a diſtance as Spectators only: And if you ask them, why they do this? Their Anſwer is, That there are uſeful Cuſtoms practiſed of old, the Cauſes whereof are not known. The Ancients, they ſay, ſaw and knew more than we; and, therefore, we will not violate their Cuſtoms, leſt we do it to our Loſs. This Opinion hath ſo far prevailed among ſome of them, that I know ſome, who in private will baptize their Children, alledging, they believe there is ſome good in that Rite, and that it was not inſtituted, at firſt, without juſt Cauſe.

Having acquainted you thus far with the *Turkiſh* Exerciſes, let me add one more. They have a Cuſtom derived from the *Parthians*, that they

they counterfeit flying away on Horſeback, and preſently turn back and kill their unwary Purſuers. The way they learn to do it, is this: They erect an high Pole, almoſt in plain Ground, with a Braſs-globe atop of it; about this they ſpur their Horſes, and having got a little beyond, the Horſe ſtill Galloping, they preſently turn about, and flying along, ſhoot an Arrow into that Globe. The frequent uſe hereof makes them to expect, that their Bow being turn'd in their ſight, their unwary Enemy is ſhot through.

'Tis time now, you'll ſay, that I return to my Lodging, leſt my Keeper be angry with me. Well then, what time is left me from beholding theſe Exerciſes, I beſtow it all on my Books, or in Conferences with my Friends the Citizens of *Pera*, originally *Genoeſes*, or others, yet not without the leave of my *Chiauxes*. Theſe Fellows are not always in the ſame Humour, they have their lucid Intervals, and, alſo, ſometimes, are more tractable than at others. When 'tis fair Weather with them, the *Raguſteans*, the *Florentines*, the *Venetians*, and ſometimes the *Greeks*, with other Nations, come to viſit me, on one Account or another; ſometimes, alſo, I converſe with Men of more remote Countries, coming hither, whoſe Converſation doth much delight me.

A few Months ago, there came thither a Merchant from *Dantzick*, who had the ſole vending of Amber: He wondred what uſe the

Turks

Turks put ſo great a quantity of it, as they bought, to; or, whither they ſent it: At laſt, he was reſolved, That they ſent it into *Perſia*, where that kind of Juice or Bitumen is highly eſteemed; for they adorn Parlors Studies and Temples therewith. He beſtowed upon me, a Wooden Veſſel full of that Liquor, they call *Tuppeabier*. It was moſt excellent Stuff. But I laughed extraordinarily at my Gueſts both *Grecks* and *Italians*, who, not being accuſtomed to this Liquor, could not tell what to call it At length, becauſe I told them, 'twas good to preſerve Health, they thought it was ſome Medicinal Drug, and called it a *Syrup*; but they ſipp'd and ſyrupp'd it out ſo long, that, at one Dinner, they emptyed my Barrel.

This liberty my *Chiauxes* (who are changed ever and anon) do ſometimes give me. They are not only willing I ſhould go abroad, but alſo do invite me ſo to do: But I, as I told you before, uſe to refuſe them, that ſo they may not think they can do me either good or hurt; and the pretence I make uſe of is this, That I have tarried ſo long at home, that now I am grown to the Walls of the Houſe, ſo that if I go forth, it would fall. I will not, therefore, ſtir abroad, ſay I, till I go for good and all into my own Country.

As for my Family, I am glad that they go abroad ſometimes, for thereby they learn to bear the Abſence from their own Country, the better.

But

But yet when they make uſe of this liberty, the drunken *Turks* do oft meet and quarrel with them in the Streets, eſpecially, if no *Janizaries* be with them; and tho' they be, yet ſometimes there happen Blows on both ſides: And, therefore, it is troubleſome to me, to excuſe my Domeſticks, when they are clamour'd againſt; yet, I confeſs, the ſurlyneſs and vigilance of my *Chiauxes*, in keeping faſt my Doors, do, in great part, eaſe me of that troubleſome Office. Let me relate to you a late Example of this kind.

There came lately to me a Meſſenger from my Maſter, the Emperor, one *Philip Baldus*, an *Italian*, he was 60 Years old, and riding faſter than his Age could bear, he fell into a Fever. My Phyſician preſcribed him a Clyſter, and the ſame being brought by the Apothecary, my *Chiaux* would not let him in, nor ſuffer the Phyſick to be brought to the ſick Man: Inhumanely enough, you'll ſay, eſpecially ſeeing the *Chiaux* had carried it courteouſly to me a long time; but now he was inraged on a ſuddain, that twas intollerable, for he threatned to cudgel every Body that came to me. After he had thus affronted me, I thought of a way to let him know, how little I valued all his Bug-bear Threats, which was thus. I ſet one of my Servants to ſtand within my Gate, and to bar it; commanding him, to open to none, but at my Command. The *Chiaux* comes in the Morning to unlock the Gate, as his Cuſtom was, but his Key availed

vailed not, for 'twas bolted; on the in-ſide he ſpyed my Man, through the Chinks, and calls out to him to open it. Not I, ſays he; hereupon the *Chiaux* began to be angry, to fret and to prate. Prate, while you will, ſays my Servant, neither thy ſelf nor any of thine ſhall come in here: For why ſhould I open to thee, more than thou to me? Thou keepeſt us ſhut in, and we'll keep thee ſhut out; do thou ſhut the Door without, and to be ſure I'll ſhut it within. What, ſays he, did your Maſter command you ſo to do? Yes, ſaid I: However, ſays the *Chiaux*, let me come in and put my Horſe in the Stable: Not a jot of Stabling for your Horſe here, ſaid he. Let me then have ſome Hay and Provender out for him: Not a bit, ſays he; go and buy it in the Neighbourhood, there's enough to be ſold. I was wont to make the *Chiaux* to ſit down at Meat with me, or elſe to ſend him ſomething from my Table; but now the Caſe was altered, he ſtood faſting as he was, at my Door, his Horſe being tyed to a *Plane-Tree*, over againſt it.

The *Baſſa's*, and other Grandees, uſing to paſs by that place in their return from Court, and knowing, by its Trapping, that it was the *Chiaux*'s Horſe, gnawing of Hay under the *Plane-tree*, they demanded the Reaſon, why he was not ſhut up in the Stable, as heretofore? He up and told them all the Matter, that as he ſhut up us, ſo he and his Horſe were ſhut out, ſo that the one could not get Food,

or

or the other Provender. When the reſt of the *Baſſa's* heard this Story, they laugh'd heartily, and from that time held it fruitleſs to go about to terrifie me with ſuch frivolous Vexations as the ſhutting of my Doors.

But a while after that *Chiaux* was removed, and then we had more Liberty. *Ruſtan* himſelf was ſatisfied how vain his Menaces were by this Story I ſhall now relate.

There came a certain aged *Sancto*, of great Eſteem among them for his Piety, to pay his Court to him; and, among other Diſcourſe, he told *Ruſtan*, That ſeeing the *Sultans* Children were at Diſcord one with another, which was likely to occaſion great Troubles in their Empire, why he did not make Peace with the *German* Emperor, that *Solyman* may be ſecure from Danger on that ſide? I deſire nothing more, ſays *Ruſtan*; but how can I bring it about? His Demands I cannot yeild to, and my Demands he will not accept, nor can I compel him ſo to do; I have tryed all ways to bring him to my Terms, I have kept him in the nature of a Priſoner theſe many Years, I have dealt courſely enough with him; but, alas! he is but hardned the more thereby; when I would ſhut him up as cloſe Priſoner in his own Houſe, then he bars his Door on the inſide, that no Body can come at him; thus all my Labour is in vain: If another Man had been ſo hardly dealt with, to avoid the durance, he would have turned to our Religion; as for him, he cares not a Ruſh.

This

This was *Ruſtan*'s Diſcourſe, as ſome preſent thereat informed me.

The reaſon of their ſurly carriage, is this: The *Turks* are very ſuſpicious that the Agents of Chriſtian Princes have a great Latitude in their Commiſſions; ſo that they have Power to alter, as occaſion ſerves; if they cannot at firſt get favourable, then they may except of harder Terms. To get out of them the full of their Commiſſions, they vex their Perſons, ſhut them up cloſe, threaten War, and abuſe them all manner of ways.

Some think, that a certain *Venetian* Reſident did much encourage the *Turks* to theſe Courſes; for when the Diſpute was between the *Venetian* and *Turk*, about *Napoli di Romania*, their Agent had a Charge to try all other ways of Accommodation, without ſurrendring the City; but if no milder Terms would do, then he had liberty to part with that City, rather than to engage in War with the Port: Some *Venetian* Traytor declared this part of his Commiſſion to the *Turks*, unknown to the Reſident himſelf; who rather denyed that he had any other Commands, than what he had then propounded, which were the gentleſt Terms. The *Baſſa's* judging themſelves to be deluded, were very angry, and bid him have a care what he ſaid; their Maſter was not to be mock'd, they knew well enough that he had other Commands, and thereupon, they recited to him the full of his Commiſſion; ſo that now, ſaid they, if you do not tell us, we

ſhall

ſhall look on you as a Liar and Impoſtor, and then he would be puniſhed as ſuch; and his Commonwealth would certainly be ruin'd, if the implacable Anger of *Solyman* did once, on this Occaſion, ſtir him up to War againſt them; and, therefore, ſpeak now, or for ever hereafter, hold your Peace: Our Maſter will not uſe Entreaties, he hath Power enough, God be thanked, to command Obedience.

The *Venetian* Agent was ſo ſurprized at this Diſcourſe, which he did not ſo much as dream of, that he up and told them all. For which yet, he was very much blamed in his own Country.

Ever ſince that time, the *Turks* have indulged their Suſpicions, That the Chriſtian Agents do deal but partially with them; and, therefore, they muſt humble them to tell all the Truth; upon this they impriſoned *Veldalic*, the Emperor *Charles*'s Embaſſador, 18 Months, and my Collegues more than three Year, and at laſt ſent them away, without doing any thing. As for my ſelf, I know not how long I ſhall be kept in this durance; for my part, I ſee no end thereof.

When *Baldus*, that ancient Man of whom I ſpake before, came to me, they ſuſpected that he had brought me new Commands, which allowed me to yield to harder Conditions of Peace; and they feared that I would conceal them, becauſe I was well aware of their inteſtine Diſcords; ſo that by dealing harſhly with me, they thought to extort the

whole truth from me. Upon the ſame Deſign *Ruſtan* once ſent me a large Gourd, called by the *Germans* *Waſſer-plutzer*; they grow very ſweet at *Conſtantinople*, their Seeds are red within, and they came originally from *Rhodes*. By this Preſent, ſent unto me by my Secretary, *Ruſtan* did jeſtingly inſinuate the fear of a War; it was brought me when the Weather was very hot, and the Juice is good to cool inward Heat. He ſent this Complement with it, That I ſhould make uſe of the Fruit fitted for the time, it would refrigerate in this hot Seaſon; but I ſhould know, withal, that a great number of thoſe Plants did grow about *Buda* and *Belgrade*, of a much larger ſize than that which he ſent me, meaning thereby *Canon-Bullets*. I returned Thanks for my Preſent, and told him, I ſhould make uſe of it; but for *Buda* and *Belgrade*, 'twas no great wonder they grew there, ſeeing there was Plenty of them, even of a larger ſize at *Vienna*. It pleaſed me to let *Ruſtan* know by my Anſwer, that I could return Quibble for Quibble.

But to return to the Affairs of *Bajazet*, which you deſired to be further informed in.

You may remember that his Father diſmiſſed him ſome Years ago, upon this Condition, That he ſhould never hereafter affront his Brother, nor raiſe up new Tumults in the Empire, but ſhould live quietly and peaceably, as a Brother ought to do. He ſhould remember

ber his Promiſe made to himſelf, and not vex him in his old Age, if he did, wo be to him. Theſe Threats had weight with *Bajazet*, as long as his Mother liv'd; he kept his word rather to retain her good Will and Indulgence towards him, than that he had any Conſideration either for his Brothers love or Fathers good Will. However, quiet he was for his Mothers ſake. But two Years after her death, looking upon himſelf as deſperate, he cut the Cords of all filial Obedience, and began to reſume his former Deſigns againſt his Brother, and to execute his Animoſity with greater ſpight: Sometimes he laid Ambuſhes for his Life; at other times he attempted it by open force, and now and then he ſent Parties of his Men into his Brothers Province, (their Provinces being contiguous one to the other) and if he could catch any of his Domeſticks, he uſed them ill for their Maſters ſake; in fine, he left no Stone unturned, to leſſen his Brothers Credit, ſeeing he was not able to reach his Life.

Beſides, he had ſeveral Partiſans at *Conſtantinople*, who endeavoured to draw over the *Grand Seignior*'s Guard to his ſide, and he did not doubt but as his Deſign ripen'd, to come privately to *Conſtantinople*, and there to abſcond among his Friends, till opportunity favoured his appearance in publick. *Solyman* was made acquainted with all his Deſigns, by Letters from his Son *Selymus*, and warned him to take care of his Life; for if he did not look

upon theſe nefarious Attempts of *Bajazet*, as pointed againſt himſelf, he was much miſtaken: For he did not care what he did either againſt God or Man, provided he might gain the Kingdom thereby. Your Life, Sir, ſaid he, is aimed at as well as mine, and he would wound you through my ſides; his Deſign was contrived long ago, but now he only ſeeks opportunity to execute it; and therefore, pray, prevent his Wickedneſs, before you irremedileſsly be circumvented by him: As for my ſelf, I can eaſily bear all his Injuries, but the greatneſs of your danger doth more nearly concern me.

Theſe Informations from *Selymus* did more and more incenſe *Solyman* againſt *Bajazet*; ſo that he put him in mind of his Duty, by Letter, telling him what great Clemency he had uſed towards him, and what Promiſes he had reciprocally made to him: Call to mind, ſaid he, thoſe ancient things, 'tis not ſo eaſie for you to get a new Pardon. Leave off wronging your Brother, and creating trouble to me: I have but a little time to live; when I am gone, God will ſhew which of you ſhall reign; in the mean time, don't you diſturb the publick Peace, nor the Tranquility of my grey Hairs.

But theſe Expoſtulations wrought little with *Bajazet*, who was fully determin'd to do his utmoſt, than to yield his Neck tamely to his Brothers Sword; for he ſaw plainly that would be his Fate, if ever *Selymus* mounted the

the Throne. However, he anſwered his Fathers Letters ſubmiſſively enough; but his Words and his Deeds did not agree, neither did he intermit the proſecution of his intended Deſign.

When *Solyman* ſaw this, he reſolved to try another Courſe, and to remove his two Sons to a greater diſtance one from another; and, therefore, he commands each of them, on a prefix'd day, to leave his Province (*Chiutna* was *Bajazets*, and *Magnetia Selymus*'s) and *Bajazet* to go to *Amaſia*, and *Selymus* to *Iconium*. This was done, not out of any diſfavour to *Selymus*, but only to pleaſe *Bajazet*, leſt he ſhould break out into Extremes, when he was removed from his Government, and not his Brother from his. Withal, he laid his Command on them, the more they were ſevered by diſtance of Place, the more they ſhould be united by Concord of Mind. For (ſaid he) vicinity of Habitation doth oft breed Diſcord betwixt Brethren, and Servants on both ſides do ill Offices to enrage and exaſperate the Minds of their Maſters one againſt another; and, therefore, obey my Commands; he that refuſes, I ſhall count him a contumacious Son. *Selymus* immediately left his Province, as being confident of his Fathers Favour. But *Bajazet* made many Tergiverſations, and when he was gone a little way he ſtopt his Journy, complaining that the unlucky Province of *Amaſia* was allotted, as a bad Omen; becauſe his Brother was ſlain there.

I ſhould rather, ſaid he, go to any other Province beſides, than where the miſerable exit of my Relations will conſtantly come to my Mind, and wound my very Soul; and, therefore, he deſired his Father to ſuffer him to Winter at leaſt where he was, or elſe in his Brothers Province. But *Solyman* would grant neither of thoſe Requeſts. By this time, *Selymus* was marched with an Army which was augmented with ſome Forces from his Father *Solyman*, (for they were both afraid of *Bajazets* Plots) againſt his Brother, who yet made many Halts and Delays; when, behold! on a ſuddain, he fetcht a compaſs about, and appeared with his Army on the rear of his Brother, going towards *Pratias*, a City of *Bithinia* over againſt *Conſtantinople* in the *Aſiatic* Shore; his Father gave conſent to his March, as not well pleaſed with the cautation of *Bajazet*. For, they thought thus with themſelves, that if *Bajazet* could win over the Guards to himſelf, and march to *Pratias*, or even to *Conſtantinople* it ſelf, their Matters as to *Solyman* and *Selymus*, would be in great hazard; and, therefore, out of a common fear, 'twas thought moſt adviſeable for *Selymus* to ſtay there, where he might expect moſt Aid in caſe of Neceſſity from the vicinity of the Capital Cities. For *Selymus* had not yet Force enough to encounter his Brother in open Field, without hopes of Succeſs.

When

When *Bajazet* ſaw his Brothers Army in his Rear, and that he got nothing by his Delay, ſave the certain Knowledge, that *Selymus* ſhould reign if his Father dyed, as his Fear added to his Sickneſs gave ſome Likelihood thereof; hereupon, he wrote Letters to his Father, wherein he laid grievous things to the Charge of his Brother *Selymus*, as, that his preſent March did plainly declare, what a wicked Intent he had towards his Father, who was come ſo near the Metropolis, that he might treacherouſly compaſs the Empire, and that he might have but a ſhort Paſſage over if his Father dyed. But if his Father's Life ſhould impede his deſire, then he would ſuborn ſome Paricide or other to take it away; and yet this is the Son, forſooth, ſaid he, that you have in your Boſom, as if he were a very Nonſuch for filial Obedience; whereas I, ſaid he, who never entertain'd a bad Thought againſt you in all my Life, but was always obſervant of your very Becks, am rejected and caſt out of Favour; and yet the ſum of my Demands is only this, that an unlucky Province might not be deſign'd for his Government. To his Words he added Entreaties, humbly beſeeching his Father to gratifie him with any other Government, either that which his Brother left, or any other more fortunate one than that of *Amaſia*; and, ſays he, I ſhall expect an Anſwer in the Place where I now abide, leſt if any Requeſt be granted, I be forced to March a great way back; but if your

Ears be deaf to my Requeſt, then I will March to what Province you ſhall command me.

And the truth is, *Bajazet* had reaſon to be averſe from *Amaſia*, for 'tis a Cuſtom among them to build much on Auguries and ill Omens.

But theſe Letters were otherwiſe underſtood by *Solyman*, who was well acquainted with his Sons Fears, and knew that he affected a Government not ſo remote, but nearer to *Conſtantinople*, that thereby he might have the better opportunity for Innovations.

Thus *Bajazet* made one Excuſe after another for his Delay, and ſeemed to retard his Fathers Pleaſure; he liſted Soldiers, increaſed his Army, rais'd Mony, and provided all things neceſſary for his own defence, and the Conqueſt of his Brother. *Solyman* looked upon his Deſign againſt himſelf, yet the crafty old Man diſſembled it what he could. For he was unwilling to make *Bajazet* quite and clean deſperate. He was now grieved that the Eyes of all Nations were fix'd on that Diſſention between his Sons, and therefore he deſign'd to uſe ſome Delay, that the Matter, if poſſible, might be compoſed with as little noiſe as might be. And, therefore, he anſwered *Bajazet*'s Letters mildly, telling him, That as for the change of Provinces, he was fully reſolved to be obey'd therein; and, therefore, he and his Brother would do well immediately to repair to their reſpective Armies.

As

As for other Concerns, he need not take care of them, for he himſelf would ſo order Matters, that neither his Brother nor he ſhould have any Cauſe to complain. *Solyman* choſe *Pertan*, the Fourth Vizier *Baſſa*, to carry thoſe Letters to *Bajazet*; and that he might ſeem to deal impartially between them both, he ſent *Mehemet*, the Third Vizier *Baſſa*, to *Selymus*. He alſo laid a Charge on both thoſe *Baſſa's*, not to ſtir a jot from either of his Sons, till they had both entred on their reſpective Governments; which was wiſely done by *Solyman* to leave ſuch faithful Monitors with his Children, which would daily put them in mind of their Duties.

Accordingly, *Selymus* did willingly admit his Fathers *Baſſa*, but *Bajazet*, whoſe Mind was wholly ſet upon imbroiling the State, could not endure to have one of his Fathers Counſellors obtruded upon him, to be a Witneſs of his Deſigns, and to be a Tell tale to his Father. And, therefore, he diſmiſſed the *Baſſa*, who was willing to have ſtaid, having firſt courteouſly treated and preſented him with Gifts, according to his preſent Ability; and he did it with this pretence, that he had none elſe to repreſent his Cauſe impartially to his Father, but only himſelf; and, if he would do him ſo good Offices, he promiſed not to be ungrateful to him. He wiſh'd him alſo to tell his Father, that his Commands ſhould always be to him as a Law, but that he was forc'd to do what he did, for fear of his Brother *Sely-*

mus, whoſe Injuries and Affronts he could no longer endure. By this Meſſage of *Pertan*, *Solyman* was aſſured of *Bajazet*'s Deſign, tho' to colour the Matter, and to put a blind on his Fathers Embaſſy, he pretended he would haſten to *Amaſia*. However, *Solyman* was not ſlow in his Preparations againſt *Bajazet*, for he commanded the *Beglerbeg* of *Aſia*, tho' ſick of the Gout, to aſſiſt his Son *Selymus* with a Body of Horſe, and he ſent alſo the moſt Faithful of his Guards to accompany *Mehemet Baſſa*, (who was alſo return'd from his Embaſſies) into *Aſia* on the ſame Errand; and he himſelf pretended he would gird on his Sword and follow them. But, alas! the Guards ſhew'd themſelves very unwilling to the Service; for they abominated the War betwixt Brothers, as an impious thing. For againſt whom ſhould they draw their Sword? Was not *Bajazet* Heir of the Crown too? This unneceſſary Diſcuſſion (ſaid they) may be compos'd without Blood, neither are we to be forc'd to ſheath our Swords in one anothers Bowels: As for *Bajazet*, he is forced to do what he doth, in a way of Self-preſervation.

When theſe Rumours came to *Solyman*'s Ears, he ſent for the *Mufti* (the High Prieſt of the *Turks*) from whom, as from an Oracle, they expect Anſwers to their Doubts, and propounds a Caſe to him in theſe Terms.

How

" How them Men ought to be dealt with, " who durſt diſturb the Peace of the Empire, " by taking of Towns, and raiſing both of " Men and Mony, while he was alive: As " alſo what he thought of thoſe, who were " aſſiſtant to him in that Deſign, and fought " under his Enſigns; and, laſtly, what was " to be done with thoſe who refus'd to en- " gage againſt him, but rather juſtified his " Practiſes?

The *Mufti*'s Anſwer was, " That ſuch a " Perſon with all his Followers were worthy " of Death; and they that refuſed to Fight " againſt him were to be abominated, as Pro- " phane, and Deſerters of their Religion.

This Anſwer was divulged among the Commonalty, and by the Chief of the *Chiauxes* was tranſmitted to *Bajazet*.

A while after there came a *Chiaux* to *Conſtantinople*, who had been ſent by *Solyman* to *Selymus*, but had been intercepted by *Bajazet*; by whom he ſent a Meſſage to their Father, to this effect; That he would never fail in expreſſing his Duty to his Father, and that he never took up Arms againſt him, but was reſolved to be obedient to him in all things. The Diſpute was only between his Brother and himſelf, who ſought his Life, ſo that he muſt fall by his Brothers Sword, or his Brother by his. This difference might be decided in his Fathers Life, and, therefore, he deſired him not to interpoſe or aſſiſt his Brother, but to carry himſelf in an exact Neu-

tralit/

trality; but if (ſaid he) you paſs over into *Aſia*, (as Report ſays you will) to aſſiſt *Selymus*, don't you think, I ſhall be ſpeedily reduced; for I know whither to retreat; and, let me tell you, the firſt day you ſet foot in *Aſia*, I will deſtroy all by Fire and Sword, and will make it as deſolate, as ever *Tamerlin* or the War of our Enemies ever did.

When this Meſſage was delivered to *Solyman*, it did much diſturb him, eſpecially when word was brought to him, that the Town of *Arvar*, which *Selymus*, his Son, was *Sanziack* of, was taken by *Bajazet*; and after he had exacted a great Sum of Mony from them, had plundered and ſack'd it notwithſtanding.

But *Selymus*, when he heard that his Brother march'd towards *Amaſia*, and was already come as far as *Hucyrat*, being now freed from the ſuſpicion of Treachery, which he fear'd, march'd alſo himſelf towards *Iconium*, wherein he had put a Garriſon till his arrived.

'Twas none of the leaſt of *Solyman*'s cares, which diſtracted his Mind, leſt *Bajazet* ſhould ſeize on *Iconium*, and ſo march into *Syria*, from whence there is a large Paſſage into *Egypt*, a Province not fully ſetled in Subjection to the *Turks*, and not forgetting the ancient Governors of the *Circaſſians* or *Marncaſſes*, longed for a change. And if *Bajazet* once got thither, he foreſaw it would be a very hard Matter to beat him out, ſhould the neighbouring *Arabians* aſſiſt him; who, in hopes

hopes of Booty, were ready to take any ſide. And if with much ado, he could have been driven out of *Egypt*, yet from thence he might eaſily be wafted over into any of the *Chriſtian* Countries; whereupon *Solyman*, by all means, ſought to ſtop his March thither, (becauſe he thought it would be *Bajazet*'s laſt Shift) and to that end he had written to moſt of the Governors of leſſer *Aſia*, to be watchful and to aſſiſt *Selymus*, when he called for their Aid. And accordingly *Solyman*'s Army forced a Camp before the Walls of *Iconium*. For he thought it beſt to be ſlain there, than wait for the Auxiliaries of his Father, and not to hazard his *All* on the doubtful Iſſue of a Battel.

On the other ſide, *Bajazet* knowing what a hazardous Enterprize he had undertaken, was as vigorous to ſupport his Cauſe; he hired a great Body of Horſe, called *Chiarts*, perhaps formerly *Gordianes*, Men noted for Valour, in whom he put great Confidence.

They, aſſoon as ever they came into his Army, began the repreſentation of a Battel on Horſeback, which had ſo much of Truth in it, that many of them were ſlain, but more wounded. His Camp was pitch'd in the plain and open Fields of *Aucyra*, from which City he was ſupplied with many Neceſſaries, and at the Caſtle thereof he placed his Concubines and Children. From thoſe Merchants, that were Rich, he borrowed Mony, upon Terms of Re-payment with Intereſt, if God gave him

him Succeſs. From thence, alſo, he was furniſhed with Arms for his Soldiers.

Beſides his own Family (conſiſting of very many among the higher ſort of *Turks*) and the *Chiauxes* before mentioned, thoſe that were of his Mothers or his Siſters, and of *Ruſtan*'s Faction, came in to him; ſo did very many of *Muſtapha*'s and *Achmet*'s Favourites, fierce and skilful Warriers; for they grudging at the undeſerved Death of their Maſter, were reſolved to revenge them with the hazard of their Blood; ſome alſo came under his Banner out of Commiſeration of his depreſſed Condition, as being neceſſiated to fly to Arms, his laſt and only Refuge.

A great many favoured *Bajazet*, becauſe he was ſo like his Father, whereas *Selymus* had not one Feature in his Face reſembling him. 'Tis true, he was very like his Mother, a Woman hated while ſhe was alive; he was a Big-bellied Man, with ſwoln Cheeks, and his Face of a deep and uncomly Redneſs; inſomuch, that the Soldiers would ſeemingly ſay, *He was cramm'd with Barly Pudding.* Beſides, he liv'd a ſlothful, banquetting, idle Life; neither was he courteous, or of eaſie Acceſs, nor did he oblige any Man by Largeſſes or Bounties: The Reaſon he gave, was, That he would not offend his Father, by aiming at popular Applauſe. Thus he became dear to his Father only, but diſreſpected of every Body elſe; yea, thoſe Perſons did moſt diſdain

dain him, who coveted a munificent and an active Emperor. The ſame Soldiers that were wont to call *Bajazet*, *Softi* (i. e.) a ſeddentary Man, and given to Ladies; when they ſaw that he took up Arms, and ventured his All to defend himſelf and his Children, now extolled him to the Skies, as a Man of extraordinary Valour. Why (ſaid they, reaſoning among themſelves) ſhould his Father abdicate a Son, that is his expreſs Image? Why ſhould he prefer his ſlothful, pot-bellied Brother before him, that had nothing of his Fathers diſpoſition in him? As for *Bajazet*'s taking Arms, Neceſſity enforced him thereunto, and therefore, he was not to be blamed; for did not *Selymus*, their Grandfather, do the ſame? What greater Preſident could there be? For he did not only arm againſt his Brother, but Neceſſity alſo compelled him to haſten his Fathers death; and yet by this Procedure he eſtabliſhed the Kingdom to himſelf and his Poſterity. Now if *Solyman* did rightfully poſſeſs that Kingdom, ſo unjuſtly gotten, why ſhould his Son be denied to take the ſame Courſe? Why ſhould that Fact be vindicated ſo ſeverely in him, which was accounted Lawful in his Grandfather? And yet the Cauſe was much different (ſaid they); for *Bajazet* did not take up Arms againſt his Father, but wiſhes him a long Life; nay, he would not hurt an Hair of his Brothers Head, if he could be ſure of his own Life, againſt him; but 'tis always lawful to reſiſt Force by Force, and, if poſſibly,

ſibly, to prevent ones own certain Ruin. Theſe Diſcourſes cauſed many to fly unto *Bajazet*, and his Army being now of a moderate ſize, without any delay, he marches towards his Brother, putting his Life, Fortune and the hope of the Empire, upon the Event of the Battel; for thus thought he with himſelf, my Valour (at leaſt) will be commended, if it be not proſperous; I will endeavour if I can, to break my way into *Syria*, and if I ſucceed therein, my Buſineſs is done.

Selymus waited for him under the Walls of *Iconium*, having a vaſt Army, encreaſed by Forces ſent him from his Father, and well furniſhed with skilful Commanders; and beſides all other Neceſſaries, ſecured with great Ordnance on every ſide. *Bajazet* was nothing terrified at all thoſe Diſadvantages, but aſſoon as he came in ſight of his Brothers Army, he exhorted his Own, tho' inferiour in Number, in this ſort.

Now, ſays he, *the long wiſhed for Hour is come, wherein you may ſhew your Valour; do you act as Men, and let me alone to reward you. All my Fortune is in your Hand; my Misfortunes have been irkſome ſome time, but now here is an open Campaign, wherein I may change them for the better, and forget all the Miſeries of my former Life. If you Conquer, you may expect from me Honour, Dignity, and all kind of Rewards, beſitting Men of Valour. One Victory will compleat all our Hopes, tho' never ſo vaſt, and that you may get by your ſuperabounding Valour. As for my*

my Brothers Troops before your Eyes, they are a Company of Buffoons *under a ſlothful General; you may eaſily make way through them with your ſwords; what Force he hath with him of my Fathers, tho' they are his in* Body, *yet they are mine at Heart. 'Tis* Selymus *alone that ſtands in the way, both of my Vaſſals and of your Happineſs too, and therefore, let us both revenge our ſelves on a common Enemy. And for their Multitude don't fear them, Conqueſt is got by Valour, not by Number. God Almighty uſes to aſſiſt the* Beſt, *not the* Moſt; *certainly, if you conſider how the ſavage Enemy thirſts after your blood, you will preſerve yours by ſhedding theirs. In fine,* ſaid he, *I will not only ſpeak, but do; let me be your Pattern; do you Fight but as valiantly for my ſafeguard, as I ſhall do for your advancement, and I'll warrant you the battle is our own.*

Having finiſhed his Oration, he made towards the Enemy with an undaunted Courage, and in the Front of his Army ſhew'd himſelf both a brave Soldier and a skilful Commander, ſo that he was Renowned alſo by his very Enemies. The Battle was bloody, and many fell on both ſides, and Victory ſeem'd to hover in the doubtful Wings; but at laſt ſhe inclin'd to that ſide, where was more Force, a juſter Cauſe, and better Counſel; juſt in the nick, there aroſe ſuch a Wind that it carried the ſmoak of the Ordinance into the very Faces of *Bajazet*'s Army, ſo that they fought blindfold, as it were; whereupon *Bajazet*, after much blood-ſhed on both ſides,

ſides, was forced to ſound a Retreat; but he made it with ſo little of Trepidation, and ſo leiſurely, that he ſeemed a Conqueror rather than a Conquered; neither did *Selymus* make out of his Camp to purſue him, being well contented to ſee his Enemy turn their Backs.

After this, *Bajazet* conſidering he had diſobeyed his Father's Commands, by indulging his own Humour, and being cut off from hi March into *Syria*, which he had deſign'd, reſolved to move in good earneſt towards *Amaſia*.

Solyman had preſently a Meſſenger ſent him of this Victory, and immediately he poſted over into *Aſia*. His *Baſſa's* would not let him go before; *But now* (ſaid they) *you muſt make haſte to preſs upon* Bajazet *in his Misfortune and to prevent his Recruit; for if his ſecret Favourites ſhould declare for him, they might cut them out further Work. The Report of your Paſſage over, will both diſcourage your Son and terrifie all his Followers; and, therefore, make haſte leſt he ſerve you as ſometimes your Father did, who was more formidable after he was Conquered than before, ſo that his very Overthrow was the Cauſe, why at laſt he prevailed.* Neither did they thus ſpeak without Cauſe; for 'tis incredible how much that Fight, tho' unfortunate, had added to *Bajazet's* Renown. That he was ſo hardily Valorous, as with a ſmall handful, in compariſon, to ſet upon the well diſciplin'd Army of his Brother, ſtrengthened too with his Fathers Force; that he was not daunted with the

diſ-

diſadvantage of the Place, nor the roaring of the great Ordnance, and that he carried himſelf in the very Battle not as a raw General, but an expert Commander. 'Tis true, ſaid they, his Succeſs was not anſwerable, but his Valour was not Inferiour; and, therefore, let *Selymus* boaſt never ſo much of his Victory to his Father, this we are ſure of, that of the Two, *Bajazet* deſerved to be Conqueror; neither did his Brother prevail againſt him by true Force, but through Strength. Theſe Diſcourſes concerning *Bajazet*, ſhew'd him to be Popular, and thereupon they double his Fathers trouble, and his deſire to ruin him; reſolved he was none but *Selymus* ſhould ſucceed him in the Empire; for beſides that he was his eldeſt Son, he had been always faithful and obedient to him; but *Bajazet* had been contumacious, and gaped after the Throne in his Life time; and he feared him the more, becauſe he was eſteem'd a very valiant Prince, and becauſe alſo he had openly aſſaulted *Solyman* againſt him.

For theſe Reaſons he paſs'd the Sea into *Aſia*, but with a Reſolution not to ſtir from the Shore, but to aſſiſt his Son *Selymus*'s Affairs, only at a diſtance. For why, thought he, ſhould I run any hazard to bring my own Force nearer, leſt my Army not fully ſetled in their Obedience, ſhould be reapted to a Revolt.

I my ſelf ſaw *Solyman* march out of *Conſtantinople* in the Year, 1559, *June* 5*th*. tho' againſt the Will of my *Chiaux*. Let me here preſent you with a Scheme of Mirth, and like a Braggadotio-ſoldier, tell you of two Battles I had at once; for why, I have leiſure enough (unleſs you count my Cares my ſtudy) and the larger I am in my Scribling, the more time do I borrow from my Troubles. Hear then my Conteſts.

When I was certainly inform'd that the *Sultan* was ready to paſs over into *Aſia*, and that the day was fix'd for his Departure, I told my *Chiaux* that I had a mind to ſee him march out, and therefore he ſhould come betimes in the Morning and open the Doors, for he uſed to carry the Keys of my Doors home with him at Night; he promiſed me courteouſly, he would do ſo. Then I took order with my *Janizaries* and my Interpreters, that they would take me an upper Room in the Way the Emperor was to paſs, convenient for my View. They obeyed my Commands; when the day was come, I roſe before 'twas light, and expected that my *Chiaux* had opened my Doors, but finding them ſhut, I ſent ſeveral Meſſengers to him, to come and let me out, both my *Janizaries* that waited within Doors and *Druggermen* that waited to come in; this I did, through the Chinks of the Gate, which was very old; but the *Chiaux* ſtill ſpun out Delays, pretending he would come preſently: Thus I ſpent ſome time,

time, till I heard the noiſe of the Guns, which the *Janizaries* uſe to ſhoot off, when their Emperor takes Horſe, then I began to fret and fume, ſeeing my ſelf ſo deluded; my juſt Indignation did affect the *Janizaries* themſelves, they told me, that if my People would thruſt hard with them, they without would ſo preſs upon the Valves, which were looſe and old, that the Bars would fall out; I took their Counſel, and the Doors flew open accordingly, and out we went, hying to the Room I had hired.

My *Chiaux* had a mind to fruſtrate my Deſire, and yet he was no bad Man neither; for having communicated my Requeſt to the *Baſſa's*, that he was not willing that any Chriſtian ſhould behold their Prince marching with ſo ſmall Force againſt his own Son, and, therefore, ſaid they to him, do you promiſe him fair, but be ſure to delay him tell the *Sultan* is a Shipboard; then you may deviſe ſome Excuſe or other for your Compurgation: But he was catch'd in his own Craft.

When I came to the Houſe where a Room was hired for me, behold it was ſhut, ſo that I could no more enter into that, than I could go forth of my own; when I knock'd, no Body anſwered; hereupon the *Janizaries* again told me, that if I commanded them they would break open the Doors, or elſe would go in at Window and open them. I told them they ſhould not break open any thing, but if they would go up to the Windows they might;

might; they presently did so, and opened the Door. When I went up Stairs, I found the House full of *Jews*, a whole *Synagogue* of them; they looked upon it, as a Miracle, that I should enter, when the Doors were shut; but being informed of the Truth, an old grave Matron, in comly Habit, profer'd her self, and complain'd to me in *Spanish* of the Violence I had offered to the House; I told her, she had done me wrong, in not keeping her Word, and that I was not a Man to be thus deluded; she seem'd unsatisfied, and the time would not admit further Discourse. In short, I was allowed one Window, which on the back side looked out into the Street, and from thence, with a great deal of Pleasure, I beheld the whole Proceeding as they pass'd out of the City.

The *Gulupagi* and the *Ulupagi* march'd two by two; the *Selchers* one by one, and *Spahi's* (which are the Names of the *Grand Seigniors* Horse Guards) distinguished by their Ranks and Troops, they were about 6000. besides a vast number of the Domesticks of the Prime *Visier*, and of other *Bassa's*. The *Turkish* Horsemen yield a gallant Shew; the best Breed of Horse is from *Cappadocia* and *Syria*, and the adjacent Countries; he is trapp'd with Silver Trappings, studded with Gold and Jewels. His Rider's clad with a Coat or Vest made of Silk Velvet, or other fine Cloth of Scarlet, Purple or dark Blue Colour, intermixed with Gold and Silver. He hath two

Cases

Cases hanging by his sides, one holds his Bow, the other his Arrows, both of neat *Babylonian* Workmanship, and so is his Buckler held in his left Arm, strong enough to resist Blows made by Arrows or Clubs: In his right Hand, unless he desire to have it free, he carries a light Spear, for the most part painted with Green; his Scimitar is studded with Jewels, and made of Steel, and it hangs down from his Saddle. What need so much Armour, say you? I'll tell you. They use them all; and that dexterously too, you'll reply. How can he use that Spear and the Bow too? What! will he take up his Spear when he hath broke, or thrown away his Bow? Not so neither, for he keeps his Spear as long as he can; but when he hath occasion to use his Bow, the Spear being light and easily manag'd, he puts it between his Saddle and his Thigh; so that the Point thereof sticks out backward; and thus he presses it down with his Knee, as long as he pleases. But if he fight only with the Spear, then he puts up his Bow into his Case, or else with his left Hand places it behind his Shield. But it is not my present Design to acquaint you with the *Turks* expertness at Arms; they have obtain'd it by long Use and Experience in War. Their Heads are covered with very fine White Cotten-Linnen, in the midst whereof stands up a Tuft made of Purple Silk, divided chamferingly; some of them wear black Feathers a-top.

After

After the Horſe, a large Body of *Janizaries* followed, being Foot, and ſeldom taking any other Arms than Muskets. The Form and Colour of their Cloths is almoſt one and the ſame, ſo that you would judge them all to be the Servants of one Man's Family. They have no prodigious Habit among them, nor any thing rent or torn; their Cloaths will wear not ſoon enough, they ſay, without their tearing of them; yet in their Feathers, Creſts, and ſuch-like military Ornaments, they are over-curious, or rather proud, eſpecially, the *Veterans* in the Rear, you would think a whole Wood of walking Feathers were in their Fire-ſtars and Frontals; after them their Officers and Commanders follow on Horſeback, diſtinguiſhed each by his proper Enſign. In the laſt Place marches their *Aga*, or General. Then ſucceed the chief Courtiers, amongſt whom are the *Baſſa's*; then the Foot of their Prince's Life-Guard in a peculiar Habit, carrying their Bows bent in their Hands, for they are all Archers; next the Princes Led-Horſes, all with curious Trappings. He himſelf rode on a ſtately Prauncer, looking ſour with his Brows bent, as if he had been angry; behind him came three Youths, one carrying a Flagon of Water, another his Cloak, another his Bow. Then followed ſome Eunuchs of the Bed-Chamber; and, at laſt, a Troop of about Two Hundred Horſe cloſed the Proceeding.

After I had the ſatisfaction of viewing all this, my only care was now to appeaſe my Hoſteſs, ſhe that at my entrance ſpake to me in *Spaniſh*, for I heard ſhe was very familiar with *Ruſtan*'s Wife, and therefore I was afraid ſhe would repreſent things unhandſomly againſt me; to prevent which, I ſent for her, and told her ſhe ſhould have remembred her Bargain, and not have ſhut her Door againſt me who had hired a Room; but though, ſaid I, you don't remember your Promiſe, I'le perform mine; yea I will be better than my word: I promis'd you but 7 Piſtriots, but here's 10 for you, that ſo you may not repent your Admittance of me into your Houſe. When the Woman thus unexpectedly ſaw her Hand fill'd with Gold, ſhe was preſently melted down into a Compliance, and the whole Synagogue of them fell to blandiſhments and giving me thanks, and the Woman that was Chrony to *Ruſtan*'s Wife, made one in the Conſort, for ſhe always in my Landladies name gave me great Thanks: They brought forth *Grecian* Wine and a Banquet, but I refuſed to eat, but with the great Acclamations of all the *Jews*, made haſt to be gone, that I might manage a new Combat with my *Chiaux*, for keeping my Doors faſten'd, when I ſhould have come forth.

I found him ſitting mournfully in my Porch, where he began a long Complaint, that I ought not to have gone abroad without his Conſent, nor to have broke open the Door: that I had violated the Law of Nations thereby, and ſuch like ſtuff. I replyed in ſhort, That

if he had come betimes in the Morning as he promiſed, he had prevented all this; his breach of Promiſe had occaſioned it, for his intent was only to delude. I demanded alſo of him, whether he lookt upon me as an Ambaſſador, or a Priſoner? For an Ambaſſador, ſays he; if for a Priſoner, ſaid I, then I am not an Inſtrument to make a Peace, for a Priſoner is not his own man; but if an Ambaſſador, as you confeſs, then why am I not a Free-man? Why can't I go abroad when I will? *Captives* uſe to be ſhut up, not *Ambaſſadors*; Liberty is granted ſuch in all Nations, they may claim it as their publick due: He ought to know, that he was not appointed to be my Serjeant or Keeper, but to aſſiſt me, (as he himſelf uſed to ſay) with his good Offices, that ſo no other man might do any injury to me or mine."

Hereupon he turns to the *Janizaries*, and quarrels with them, for giving me advice to break open the Doors, and for being inſtant with my Servants therein. They denied I had need of their advice: I commanded them to open them, and they obey'd; there was no great ado about it, the Doors were old, and flew open preſently; there was nothing either loſt or broken. Thus the *Chiaux* was forced with me to hold his peace, and I never heard any more of the matter.

A while after I had alſo leave to paſs over the Sea, for the *Turks* judged it conducing to their Affairs, to Treat me kindly in their Camp, as the Ambaſſador of a Prince in Alliance with them; and to that end, I had a hand-

handſom Lodging provided for me near their Camp, where I had all the Conveniences imaginable: I lived there three Months, and had the opportunity to view the Camp of the *Turks*, which was extended all over the neighbouring Fields, and to diſcover ſome parts of their Diſcipline: You will not find fault with me, if I acquaint you with ſomething thereof. Know then, that I cloathed my ſelf as *Chriſtians* do in that Country, and with one or two Attendants walked up and down their Camp *incognito*. The firſt thing I ſaw was the Soldiers of each Body quartered with great Order in their ſeveral Ranks, and that with a great deal of ſilence, ('tis far otherwiſe in *Chriſtian* Camps) all huſh, not a quarrel, breath, or noiſe amongſt them in their Jollities. Beſides, they are wonderfully cleanly, no beaſtlineſs, no noiſom ſmell to offend Eye or Ear; all their Ordure they bury under ground, or throw it far enough off. When they have occaſion to eaſe Nature, they dig a Pit with a Spade, and there bury their Excrements; ſo that there is no ill ſmell at all. Beſides, there are no Drinking-matches amongſt them, no playing with Cards or Dice, (the Bane of the *Chriſtian Army:*) I only heard one common Soldier playing a doleful Ditty on an Harp ill tuned, and his Fellows were howling rather than ſinging; it was a Soldier's farewel Word in the Borders of *Hungary*, and he canted out the laſt words of his Fellow-Soldier, who died of his Wounds on the Graſs bank of the *Danow*; he abjured that River, becauſe the Streams

thereof were to glide to his own Country, that it ſhould commend him to his Friends there, and tell them that he died no ignoble nor unrevenged Death for the glory of their Nation, and encreaſe of their Religion. His Fellows groaned out, *Thrice happy he, O that our Caſe was like his.* For you muſt know, the *Turks* are of this opinion, That no Souls go more directly to Heaven than thoſe of valiant Men, who loſt their lives in the Field; and that Virgins do pour out daily Prayers to God for their ſafety.

I had a mind to paſs through their Shambles, that I might ſee what Fleſh was ſold there; I ſaw only four or Five Weathers at moſt hung up dreſs'd; it was the Shambles of the *Janizaries*, who were at leaſt 4000: I wondred ſo little Fleſh could ſuffice ſo many; and was anſwered, They uſed but little fleſh, but a great part of their Diet was brought from *Conſtantinople*: When I demanded, *what that was*, they ſhewed me a *Janizary* neer at hand, who was lying down, and was boiling Turnips, Leeks, Garlick, Parſnips, and Cucumbers, ſeaſoning them with Salt and Vinegar; and Hunger being his beſt Sauce, eating them as heartily, as if they had been Partridge or Pheſant.

Their Drink was that which was common to all Animals, *viz. Water*; by this frugality they conſult the Health of their Bodies, and alſo the ſaving of their Money. And the very time wherein they did this, cauſed me to admire the more; it was their Faſt, (or as we call it, *Lent*) at which time among *Chriſtians* even

even in well-govern'd Cities, as well as in Camps, there is nothing but Sporting, Dancing, Singing, Revelling, Drunkenneſs, and ſuch like Madneſs; inſomuch that a *Turkiſh Envoy* coming once at that time of the year, reported at his return, That the *Chriſtians* at certain times grew mad and raging, but ſprinkling themſelves with a ſort of Aſhes in their Temples, they recovered their Wits again, ſo that they did not ſeem the ſame Men; thereby denoting *Aſh-Wedneſday*, and its Eve. The *Turks* fearing this, were ſtruck with a great Amazement, becauſe they have many Medicines amongſt them which cauſe Madneſs, but very few that procure a ſpeedy recovery therefrom.

For the Days immediately preceding their Faſts, they do not alter their private way of living in their Worſhiping; rather on the contrary, they abridge themſelves of ſome of their daily Commons, that they may provide for their Faſts, leſt a ſudden abſtinence might be prejudicial to their Healths.

The time of their Faſt is ſo appointed, that every Year it comes fifteen Days ſooner than the former; the reaſon is, becauſe they fill not the 12 yearly ſpaces of the *Moon*: Hence it comes to paſs, that their Faſt kept in the early Spring after ſix Years, happens at the beginning of Summer; for they meaſure their Faſts by the courſe of the *Moon*, and there are none more irkſom to them, than thoſe which fall out in the long Summer-days; for while they faſt, not a bit, nor ſo much as a drop of water goes down (neither dare they ſo much

as wash their Mouths therewith) before the Star appear in the Evening, the longest Day of Abstinence, being hot, and daily too, must needs be very tedious, especially to the poorer sort, who live by their dusty labour: yet before Sun-rise (though not after) while yet the Stars shine in the Firmament, it is lawful for them to eat; and therefore they better endure their Winter Fasts. And that they may not be deceived by the darkness of the Weather, their Priests hang out Lights in Paper-Lanthorns from the top of their *Moschs*, (from whence they are wont, by sound of Voice to call them to Prayers, as we do by Bells:) And this shews that their Eating-time is come, whereupon entring presently into their Temples, and worshiping God in their way, they return to Supper.

In the close of their Summer-Fasts, I once saw a great many of them to go into a Tavern over against my Lodging (where Ice was always to be sold coming from Mount *Olympus* in *Asia*) and there they askt for Icy-water, which they drank jetting strangely backward; for the *Turks* count it profane either to Eat, Drink, or Piss, in a standing posture, unless in case of necessity; but they do it bending their Bodies; as Women do with us when they make Water. And whereas in the dusk of the Evening I could not well discern the meaning of that Posture, I was told that most of them drank a draught of cold Water, to make way for their Meat, for otherwise it would stick to their Jaws and they could not

swallow

ſwallow it; and beſides, this moiſture of their Palate did quicken their Appetites.

In their Diet they are not choice, and after their Faſts they may eat any Meat, which was lawful for them to do at other times. If they fall ſick, they omit their Faſts, but with this condition, that when they recover they muſt faſt ſo many Days over, as they neglected before. But when they are near an Enemy, and ready to fight, leſt faſting ſhould weaken their Bodies, they are allowed to eat; and if a blind Superſtition detains ſome of them, then their Emperour, at Noon, in the ſight of his whole Army cuts his Dinner, and by his example they are encouraged to do the ſame.

They uſe Wine at no time of the Year, they count it profane and irreligious ſo to do, eſpecially they abhor it on their Faſts, then no man is ſo much as to ſmell to it, much leſs to taſt it.

I often askt why *Mahomet* was ſo ſtrict, as to forbid his Followers the uſe of Wine; In anſwer to my demand, they told me this Story, That *Mahomet* making a Journey to his Friend, at Noon entred into a Houſe where there was a Marriage-Feaſt, and ſetting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and embracing one another, which was attributed to the chearfulneſs of their Spirits raiſed by the Wine; ſo that he bleſſed it as a ſacred Thing, as being an Inſtrument of much Love amongſt Men: But returning to the ſame Houſe the next Day, he beheld another face of Things; as gore blood on the ground, an

Hand cut off, an Arm, Foot, and other Limbs diſmember'd, which he was told was the effect of the Brawls and Fightings occaſioned by the Wine, which made them mad, and deſtroy one another: Whereupon he changed his Mind, turning his former *Bleſſing* into a *Curſe*, and forbidding it, as an Abomination, to all his Diſciples.

For this reaſon all was quiet in the Camp, and the greateſt compoſure imaginable, eſpecially at their Feaſt-time; ſo much did Camp-Diſcipline and a ſtrictneſs received from their Anceſtors prevail upon them.

The *Turks* puniſh all flagitious Diſorders very ſeverely; their Puniſhments are, loſs of their Places, ſale of their Goods, baſting with Clubs, Death; but Club-baſting is moſt common, from which the *Janizaries* themſelves are not free, tho' they may not as ſuch be put to death; their lighter Offences are chaſtiſed by the Club, their more hainous by caſhering or degrading, which they count worſe than death, becauſe commonly they are put to death afterwards; for being ſtript of the Enſigns of *Janizaries*, they are baniſht to the fartheſt Gariſon of the Empire, where they live contemptible and inglorious, till upon any light occaſion they are put to death, yet not as *Janizaries*, but as common Soldiers only.

And here let me acquaint you with the patience of the *Turk* in receiving that *Puniſhment*; they'l receive ſometimes an hundred blows on their Legs, their Feet and Buttocks, with wonderful patience; ſo that divers Clubs

are

are broke, and the Executioner cries out, *Give me another*: yea, ſometimes the Chaſtiſement is ſo ſevere, that ſeveral parcels of torn fleſh are cut off from the wounded parts, in order to their eaſe; yet for all this, they muſt go to their Officer, who commanded them to be puniſht, they muſt kiſs his Hand, and give him Thanks; nay, they muſt alſo give the Executioner a Reward for beating them: the Club they are beaten with, they count *ſacred*, and that it fell down from Heaven, as the *Romans* counted their *Praiſe* to do, and as ſome Relief to their Miſery; they count thoſe parts wounded with the Rod or Club, to be free from any Purgations, and Expiations after this life.

When I told you, that the *Turk's* Camp were free from Broyls and Tumults, I muſt except One, which was made by my own Men: The Occaſion was this, Some of my Servants had a mind to walk out of the Camp, without any *Janizaries* to attend them; only taking ſome *Italian* Renegado's that profeſſed the *Turks Religion*. Let me tell you by the way, that theſe *Italians* are of good uſe in that Country, eſpecially in redeeming of Captives, for they come to their Maſters, and pretend they are either their Kinſmen, or their Countrymen, and therefore out of Compaſſion to them, they deſire to buy them as their Paſtrons, for a Price agreed, and ſo they ſet them free: But if a *Chriſtian* ſhould make the ſame profer to them, they would either refuſe him, or hold him to a far greater Rate,

But to return; Some of my People as I told you, gadding abroad, they light upon ſome *Janizaries*, who came from Swimming and Waſhing themſelves in the Sea, without the Badges of their Order on their Heads, only ſome Linnen being very ſlighlty wrapped about them. Theſe *Janizaries* revil'd my People, knowing them to be *Chriſtians*; for that's the guiſe of the *Turks*, to reproach *Chriſtians*; 'tis a Principle of their Religion, they think thereby to incline them to exchange it for a better, as they count theirs to be: My Folks being thus provoked, return Jeer for Jeer; from Words they came to Blows, the *Italians* aſſiſting my Men; the cauſe of the Scuffle was, that one of the *Janizaries* loſt the Linen Covering off his Head, which was thrown I know not whither: Hereupon the *Janizaries* hye to their General, complaining of their Wrongs and loſs received by my Servants, for they watch'd them, and found them return'd to my Houſe: Their General preſently ſent for my Interpreter, who was preſent at the Conflict; He was ſeiz'd upon ſitting at my Door, and they were pulling of him away. I beheld it from a Gallery above, and was much concern'd, that any of my Family ſhould be taken forcibly from me without my Conſent, to be carried to the *Baſtinado*, (for I underſtood ſomething of the Matter before) for I could not imagine he would be return'd to me without being well beaten, he being one of the *Turk's* Subjects. Whereupon I ran down, and

and laid hold on him, commanding him to let him go; they did ſo grumblingly, but haſted preſently with far more grievous Complaints to their General; who commanded more of their Company to go and ſeize thoſe *Italians* who of *Chriſtians* are ſaid to become *Turks*; yet he charged them to offer no Violence to me at the Houſe where I lodged. They came back preſently, and with a great Noiſe and many Threats, demanded thoſe *Italians*; but they foreſeeing what would come to paſs, had ſailed back to *Conſtantinople*: Much Clamour there was on both ſides, at laſt my *Chiaux* which at that time was an old decrepid Man, out of jeer thruſt ſome Piſtols into their Hands unknown to me, to buy a new Bonnet in the room of that which was loſt, and thus the Diſpute ended.

I have been the more punctual in relating this Story, becauſe on this occaſion, I underſtood from *Ruſtan*'s own Mouth, what Opinion the *Sultan* had of the *Janizaries*: For he hearing of this Scuffle, ſent a Meſſenger to me, to deſire me to cut off all occaſion of Diſpute with the *Janizaries* as the worſt of Men: You know, ſaid he, 'tis a time of War, wherein they may be ſaid to reign, rather than the *Sultan*, who ſtands in fear of them himſelf This he ſpake as being well acquainted with the Sentiments of *Solyman*, who always ſuſpected ſome Men of their own to lye in wait againſt their *Militia*, which would break forth when he had no Opportunities to prevent it.

And

And the truth is, though there may be ſome uſe of a ſtanding Guard and *Militia*, yet there are alſo many Inconveniences attending it, of which this is the chief, their Emperor is very fearful of them, leſt having the Sword in their Hands, they ſhould alter the Government as they pleas'd, of which there had been many Preſidents, yet there are ways alſo, wereby this may be prevented.

While I was in their Camp, there came *Albertus de Ubiis*, a worthy and learned Perſon, as I think born at *Amſterdam*, as an Envoy from my Maſter *Caſar*; He brought with him ſome Preſents for their *Sultan*, as ſome Goblets gilt with Gold, with a Clock neatly made, and carried like a Tower on an Elephants Back; as alſo ſome Mony to be diſtributed amongſt the *Baſſa's: Solyman* would have me deliver theſe Preſents in the Camp, that the Amity betwixt Him and my Maſter might be more publickly known, and ſo no Danger at all to be feared from the *Chriſtian* Arms.

But to return to *Bajazet*, after the Fight at *Iconium*, who retired to his Government of *Amaſia*, pretending to live quietly there, if his Father would permit him ſo to do. For why? He had ſown his wild Oats, and for the future ſeem'd plyable to obey his Fathers Will; and for this he employed ſundry Perſons to carry ſubmiſſive Letters to his Father, begging his Pardon: Neither did *Solyman* pretend that he was averſe from Reconciliation with his Son, and therefore he admitted his Meſſengers into his Preſence; he read his

his Letters, and anſwered them mildly. So that the Report was ſpread over all the Army what an Agreement was like to be between Father and Son; what he had done amiſs, was to be imputed to the hot Blood of his Youthful Age, provided he would ſhew himſelf Obſequious the reſidue of his Life. This *Solyman* did by the Advice of his *Baſſa's*, for the cunning old Man would not declare himſelf, till he had brought *Bajazet* into the Nooz of his own Power. He was terribly afraid, leſt out of Deſperation he ſhould march furiouſly into *Perſia* (his only Place of Refuge) with ſo great Poſt-haſte, that all his *Sanziacks* ſhould not be able to prevent them. To prevent which Miſtakes, he ſent many Letters to all the Governours upon the Borders, to watch *Bajazet*, and not to ſuffer him to eſcape, if he attempted it.

In the mean time, he put all thoſe of *Bajazet's* Party that he could light upon, to the Rack; and when he had got out of them what he could, he put them privately to death; amongſt which were ſome that *Bajazet* had ſent to be his Companions to his Father.

The Kingdom of *Perſia* at that time contained all the Countries between the *Caſpian* Sea, and the Seas of *Perſia*, with ſome part of *Armenia* the Greater, (though *Solyman* by taking of *Babylon*, *Meſopotamia*, and part of *Media* had abridged their Empire very much) and other far Countries even to the Empire of the *Homaium Patiſach*, as the *Turks* call him, and over that laſt part of Land *Sagathmaa* was King: The Father had been formerly

formerly over-thrown by *Selymus* in a great Fight in the Field of *Chalderon*; and from that time the *Perſian* Affairs began to decline, for *Solyman* a fierce Enginier preſs'd upon the very Face; and *Thamas* being much inferiour to his Father's Courage, made but a weak Defence: For he was wholly given to Sloth and Idleneſs, and would ſit in his Palace amongſt a Croud of Harlots, amorouſly pleaſing his Humour; and ſometimes conſulting Magicians concerning future Events: He had little Care of Adminiſtring publick Juſtice to his People. This Neglect of his opened the Door to all Injuſtice and Oppreſſion in every part of his Empire: For the Strong oppreſſed the Weaker, and Innocence could find no Juſtice or Defence in his Court.

Notwithſtanding this malevolous Inſtruction, yet the *Perſians* have ſo ſacred an Opinion of their Prince, that they believe him happy, that can but kiſs the Door of his Palace; and the Water wherein he waſhes his Hands, they uſe in order to the Cure of ſeveral Diſeaſes. He hath many Children, but the moſt promiſing is *Iſmael*, like his Grandfather both in Name and Nature; a beautiful Prince, and a Capital Enemy to the Race of the *Ottomans*. 'Tis reported that he was brought forth into the World with his Fiſt all bloody, whence 'twas vulgarly ſaid, That he would be a Warlike Perſon; and when he was but young he confirmed that Report, by obtaining a great Victory over the *Turks*. But when his Father made Peace with *Solyman*, 'twas agreed betwixt them, that

Iſmael

Iſmael ſhould be ſent Priſoner into the Bowels of his Kingdom, that he might be no Obſtacle to the intended Agreement: And yet as ill us'd as he is after his Fathers death, 'tis thought he would ſucceed in the Empire.

But *Solyman* fearing that *Sagathamas*, (or as we call him, the *Sophi*) would be more mindful of old Grudges, than of the late Peace to which he was in a manner compell'd, and that if his Son went thither, he ſhould have much ado to get him thence, and perhaps it might occaſion a long War between the Empires, did uſe his utmoſt endeavour to ſtop or take him, before he could come thither. The old Man had not forgot that a few Years before *Helcas*, *Thamas*'s Brother had fled to him, and had been ſupported by him, and it coſt his Brother dear to recover him, and therefore he feared that *Thamas* would ſerve him the ſame ſauce, and perhaps recover by the Sword all the Countries he had taken from him. The Deſign of *Solyman* was kept very ſecret, yet *Bajazet*'s Friends ſmelt it out, and therefore adviſed him by no means to truſt his Father, but to conſult his Safety, by avoiding his Miſery, what way ſoever he could. And *Bajazet* was perſwaded ſo to do upon a ſmall occaſion, (as oft great Matters turn into little Injuries.) There was a Souldier of *Bajazet*s taken in *Solyman*'s Camp, and hang'd up as a Spy, becauſe that *Bajazet* had liſted him, after his Father had given him ſtrict charge to liſt no more Souldiers. This was warning enough to *Bajazet* to pack up and be gone. Now *Solyman* thought himſelf

ſure

ſure of *Bajazet*, and to deceive him the more, he cauſed his Army to begin their March the Day after *Eaſter*, back to *Conſtantinople*. But *Bajazet*, after Prayer, upon *Eaſter-Day*, ſummon'd all his Relicks, and began his unfortunate Voyage towards *Perſia*; he knew well enough that he went to the old Enemy of the *Ottoman* Houſe, but he was reſolv'd to try the mercy of any body, rather than fall into his Fathers Hands. There marched out with him all that were able to bear Arms, none were left behind but weak Perſons, Women and Children, that were not able to bear the Toil of ſo long a Journey; amongſt which was a young Child of his own, with his Mother, whoſe Innocency he thought would protect them from his Fathers Cruelty, and therefore he thought it beſt to expoſe them to his Clemency, rather than make them Companions of his woful and miſerable Fight; and the truth is, *Solyman* as yet uncertain what would become of the Father, ſpared the Life of his Infant Son at preſent, and ſent him to be Educated at *Pruſia*.

I would have return'd to *Conſtantinople*, the Day before *Eaſter*, but had a great mind to ſee, how the *Turks* did obſerve that Feſtival; and I was not ſure that ever I ſhould have ſo fair an Opportunity again. They were to Celebrate it in the open Field, before the Emperour's own Tent. I therefore cauſed my Servants to take a Room in the Tent of a *Turkiſh* Souldier, that ſtood on a riſing ground, and look'd down on *Solyman*'s Tent, which

was over againſt it: Thither go I at Sun-riſe, where in an open Plain, I beheld a vaſt Multitude of Turbanted Heads ſilently ſtanding, but repeating the laſt words of their Prieſt. Every Rank was ranged orderly, and ſtanding, that in the open Field they ſeemed to be a Wall one to another: The moſt Honourable had their Station next the Emperor's Train, uppermoſt in the Camp, and their Turbants as white as Snow: Such diverſity of Colours did affect me with a great deal of Pleaſure, and the rather, becauſe they ſtood unmovable, as if they had grown upon the Place; not a Cough, Schriek nor Word to be heard; no, nor the leaſt moving of the Head to look backward, or about them: At the Name of *Mahomet*, they all as one Man, bowed their Heads, even to the Knee; but when the Name of God was pronounced, they all fell Proſtrate on their Faces, and Kiſſed the Ground.

And the truth is, the *Turks* are very careful and ceremonious in the acts of their Worſhip, for if a Man doth but ſcratch his Head when he Prays, they think his Prayer is loſt. For thus ſay they, If a Man compoſes his Body ſo reverently even when he ſpeaks but to a *Baſſa*, how much more fitting is it we ſhould do it to God, who is infinitely greater than the greateſt of Men?

After Prayer, the whole Knot of them was broke aſunder, and they ran up and down ranging over the Fields: Anon the Emperor's Dinner is ſerved up, which the *Janiſaries* carry away Diſh by Diſh, and eat it with a great

gret deal of Jollity and Mirth: T'is an allowed Cuſtom for them ſo to do, on that day, their Emperor being provided of a Dinner elſewhere. When I had beheld their Shew, I returned with a great deal of pleaſure to *Conſtantinople*.

The remainder of my Task, is to acquaint you what became of *Bajazet*, and then I ſhall eaſe you of the trouble of Reading, and my ſelf of Writing. He, as I told you, with his Invincible Band, *March'd* out of *Amaſia* with ſuch ſpeed, that his coming prevented the Report thereof; and thoſe *Baſſa's* who deſigned to obſerve his Motion, he came upon them unawars. He put a notable Cheat upon the *Baſſa* of *Conſtantinople*; for whereas, there were ways in his Province by which he might March, and he himſelf had beſet the chiefeſt of them; he ſent ſome before him pretended to be Runaways, to inform him, that he was gone the furtheſt way about; which he giving Credit to, removed his Troops thither to prevent him, and ſo left him a free paſſage.

He put the like Trick upon the *Baſſa* of *Erzerumen*, for knowing that the Paſſage through the Province would be very hazardous, he ſent ſome before him with a counterfeit Meſſage, to Salute him, and tell him, that his Miſſortunes had reduced him to the top of all miſeries, and therefore he deſired him that he might reſt a day or two in his Province, at leaſt to procure his Horſes to be relieved and new Shod.

The *Baſſa* granted his requeſt, whereas, it was not a commiſerating his Caſe, or that he favoured his Side, but perhaps that he might amaze him a little till he had got all his Troops together to enſnare him; for they were ſcattered, as not dreaming he would be ſo ſoon upon him. However *Bajazet* March'd continually on, allowing his men no reſt by day, and very little at Night. The *Baſſa* of *Erzerumen* ſeeing himſelf Deceived, made haſte to joyn himſelf with the other *Baſſa's* in his Flight.

For

For you muſt know, as ſoon as *Solyman* heard his Son was gone from *Amazia*, he commanded a great many *Sanziacks* and *Baſſa's* to follow, and upon pain of Death to bring him either Alive or Dead; but all in vain, for *Bajazet* Fled faſter than they could Perſue: The *Baſſa* of *Caſgan*, afore-mentioned, paid dear enough for letting him eſcape, for *Solyman* put him out of his Place, but *Selymus* put him to Death, together with his two Boys, tho' not before they had been moſt inhumanly Butchered. *Selymus* and *Mehemet Baſſa*, and *Beglerbeg* of *Greece*, perſued *Bajazet* a far longer diſtance. *Solyman* was much troubled when he heard of his Eſcape, as being wel aſſured, he would make towards *Perſia*; and thereupon he was about to gather all his Force both Horſe and Foot together, and ſo March away to declare War againſt *Perſia*: But his greater Counſellors ſtopped his March, alledging the hazard he would run amongſt an ingrateful Soldiery: And beſides, ſay they, what if *Bajazet* out of his temerity and raſhneſs ſhould ſend a Company about *Pontus* and the *Palus Mæotis*, and ſo march back to *Conſtantinople* in the Emperor's Abſence, where he might by promiſing Liberty to Captives, and to the *Agiomaglans*, get upon the Throne, now empty of a Prince? Theſe Advices reſtrained *Solyman* from his Intention.

Bajazet all along his March, cauſed Labels to be fixed to the Doors of the Houſes, that he would give double Pay to all the Soldiers that would Revolt to him; which made *Solyman's* Soldiers ſuſpected by their Officers, and the rather, becauſe the Common Soldiers ſuffered many Speeches in favour of *Bajazet*. After much ado, *Bajazet* eſcaped to the River *Araxes*, which is the Bounds betwixt the two Empires of *Turkey* and *Perſia*; and after he had paſs'd this River, he ſcarce thought himſelf ſecure, but appointed ſome of his own Soldiers to Guard the

the Banks, that ſo the purſuing *Sanziacks* might not paſs over: But they being but few, were eaſily diſcomfited e'er the *Turkiſh* Commanders paſs'd farther into *Perſia*, till at laſt they met with a great Body of *Perſian* Horſe, whoſe Commanders demanded of them, why they Invaded another Prince's Territories? Their Anſwer was, they were to fetch the Fugitive Son of their own Prince. The *Perſians* told 'em, 'twas contrary to the League to come Armed into their Dominions; there was Peace betwixt *Sagathma* and *Solyman*, which they ought not to Violate: As for *Bajazet*, their Prince would do what was fitting; in the mean time they ſhould retreat to their own Country: With this Reprimand they direct their March backward. In the mean time immediately Meſſengers are ſent from *Perſia*, to *Bajazet* to bid him return, and to know the cauſe of his coming, and alſo to ſpy what Force he had brought with him. *Bajazet* Anſwers, that his Brother's Inſolency and Father's Diſpleaſure, had driven him out of his own Country, and he was come to *Perſia*, as the only Altar for an oppreſſed Prince; and therefore in conſideration of the uncertainty of future Affairs, he hoped he would afford him Protection, being deſtitute of all things. The *Perſian* Anſwered, He was not well adviſed to repair to him who had made Peace with his Father; upon this condition, they were both to Serve the ſame Friend and Enemy, which League he could not Violate; nevertheleſs, ſince he was come, he bid him Wellcome, he would do his utmoſt to reconcile him to his Father. Thus his firſt Entertainment in *Perſia* was Promiſing enough; nought but Gratulations, Feaſtings, friendly Entertainments, and Merry-makings, by which ſubtil Men diſguiſe their Meanings; yea, mention was made of an Affinity alſo, that *Orchanes*, *Bajazet*'s Son ſhould Marry one of the *Sophi*'s Daughters; yea, they gave him hopes, that the *Sophi* would never be at quiet,

quiet, till *Solyman* had beſtowed upon him the Government of *Meſopotamia*, or *Babylon*, or *Arzerum*, for there, ſay they, you may live Commodiouſly without fear, as being at a great diſtance both from your Brother and your Father too; and if either of them ſhould deal hardly with you, you will have a Father-in-Law to fly too, which will afford you Sanctuary: Such Diſcourſes were received among the Vulgar, whereby *Bajazet*'s thoughts might be diverted from the apprehenſion of preſent danger. The *Sophi* ſent many Embaſſadors to *Solyman* on this Errand, but whether he dealt ſincerely with *Bajazet* to reconcile him to his Father, yea, or no, might be a great queſtion, ſeeing in the mean time, he contrived all ways to Deſtroy him; for *Sagathmas* was in a mighty fear, leſt he ſhould nouriſh a Serpent in his Boſom, and which encreaſed his rancour, was the wicked deſign of ſome who perſwaded *Bajazet* to attempt the deſtroying of *Sagathmas*; for one of *Bajazet*'s Commanders was heard to ſay, *Why do we not Kill this Heretick, and Poſſeſs his Kingdoms? For without doubt, he will one day be the ruin of us all.* Theſe wild Diſcourſes coming to *Sagathmas*'s Ears, put him upon a Project more neceſſary than plauſible; for *Bajazet* had not many Forces, but very warlike ones; and there were many Valiant Men among them that were ready to attempt any Invaſion, and therefore he had reaſon to fear. He was conſcious alſo that he had added new Kingdoms to his own, as being Conquer'd on pretence of Religion; and who would ſecure ſuch fickly Subjects, who were weary of their preſent State and coveted a Change? To theſe nothing could be more Oppreſſive, than the coming of *Bajazet*, tho' he is more in my Power, than I am in his, and therefore I were beſt improve the Opportunity, and treat him no longer as a Gueſt, but as an Enemy to be Chained up. To compaſs which, no method was more adviſable than to ſever him from his Forces, for then he may be more

eaſily

eaſily Trapp'd; by open Force 'tis hard to Seize him, his Soldiers being well Train'd and Diſciplin'd, but mine ſlothful, unaccuſtomed to Arms, and beſides at a great Diſtance one from another. Hereupon *Bajazet* was deſired to ſeparate his Forces, it being allowed it was Commodious ſo to do. He could not withſtand the Propoſal, tho' intelligent Men foreſaw the danger thereof: But, alas, he that was under another Man's Roof, muſt now be at their Beck who Maintained him, eſpecially ſince it would breed a ſuſpicion if he entertained ſo much as the report of Perfidiouſneſs in his Hoſt that entertained him. Hereupon his Men were divided, never to ſee one another again, and Quartered where the *Perſians* pleaſed; and being put here, very ſhortly after Slain by the more numerous *Perſians*, their Arms, Horſes, and all elſe they had, fell a Prey to the Conqueror. At the ſame time *Bajazet* was clapp'd up in Priſon, with his Children; and to encreaſe the indignity of the thing, he was haled even from a Feaſt, to a Dungeon.

Thus have I here ſatisfied your deſire, in acquainting you with the ſtay of *Bajazet*: 'Tis time now to conſider what will become of him for the future: Some think he will will Retreat to *Babylon*, or ſuch-like Province, on the Borders of each Empire, to be *Sanziack* thereof. Others think it a deſperate Caſe, and that there is no hope of his Life either from *Solyman* or *Sagathmas*; but that he will either be ſent back hither to be put to Death, or Strangled in Priſon there.

For the *Perſian* weighed every thing in his Thoughts, when he put *Bajazet* in Priſon; he knew he was of an aſpiring and couragious Spirit, far ſuperior to his Brother; and if he ſhould Succeed his Father in the Empire, it might do *Perſia* much more miſchief than ever *Solymus* could, for he was but a ſlothful Prince, and not at all for War, and therefore ſome thought he would never eſcape out of his hands; for to beſure he can never be his

Friend,

Friend, becauſe he hath injured him ſo much. Some think one thing, and ſome think another: For my part, I think it will be an intricate Buſineſs. For, as *Bajazet* is in Troubles, and the iſſue undetermin'd, they will not eaſily make War on *Chriſtendom* in this Juncture. They labour to obtrude on me certain Conditions of Peace, having ſome Letters that will pleaſe my Maſter, but they allow me no Copy of them, as heretofore they were wont to do, ſo that I ſuſpect Fraud in the caſe, and therefore do peremptorily refuſe to ſend thoſe Letters to *Ceſar*, unleſs firſt I know their Contents; and if they deceive me by a falſe Copy, then the blame lyes at their door, not at mine; ſo that by this means I ſhall free my Maſter from anſwering their Captious Letters; for I am ſure he will accept of no Conditions of Peace but ſuch as are Honourable ones. But you'll ſay, if you refuſe to accept of their Conditions of Peace, 'tis one ſtep towards a War. Let it be as it will, I judge it more adviſable to leave all free to the events of future Ages. But the not ſending their Letters, if that be a Crime, I ſhall take it on my ſelf, and I ſhall eaſily clear my ſelf, if the iſſue of *Bajazet's* Affairs do not anſwer their Expectation; ſeeing it is yet very difficult, tho' not impoſſible, for the *Turks* are not irreconcileable to thoſe Embaſſadors who ſtudy to do their Maſter the beſt ſervice they can amongſt them; and beſides, the declining Age of my Prince will be ſome advantage to me, who is fitter for reſt and quiet, than for the News of an unneceſſary War; for their Baſſas think as men. 'Tis true, my Pains will be leſſened hereby, but I count them beſt beſtow'd if they ſucceed at laſt.

Thus Sir, I have written you a Book rather than a Letter; whereas if I have offended you, the fault is yours rather than mine; what I did was at your requeſt, and readineſs to pleaſe a Friend, hath always been counted a Vertue in Friendſhip. Yet

I hope

I hope theſe things will be as pleaſant for you to read, as they were delightful for me to write; for let me tell you, as ſoon as I put Pen to Paper, I love to be prolix, that ſo I may as it were deceive my Confinement; that I may wander abroad in my Mind, and be Converſant with you as in Preſence. VVhat things ſeem frivolous and needleſs, you muſt take them as proceeding by word of Mouth in familiar Conferences amongſt Friends. Men may be allow'd to tittle tattle in a Letter as well as in common Diſcourſe; if I were to write Inſcriptions for Churches and Temples, to be ſeen of all Men, Circumſpection and care muſt be uſed, but not when I write to you and a few private Friends. I aim not at Fame; if my Lines pleaſe you, I have enough. You will ſay perhaps I might have writ better Latin; I grant it, but what if it were beyond my Ability; it was not for want of any good will; and yet let me tell you, what good Latin can come out of uncouth *Greece* or barbarous *Turky*? If you take my Lines in good part, I ſhall trouble you no more till my return to *Vienna*, if ever God permit me ſo to do. Excuſe my Trouble.

Conſtantinople, June
1. 1560.

EPISTLE

THE FOURTH AND LAST EPISTLE.

SIR,

I Acknowledge your Kindneſs and antient Reſpect, in congratulating my Return; and whereas you require an Account of the reſidue of my Embaſſy, and what Occurrences have happen'd ſince my laſt to you, I will remember my Promiſe to you, and I ſhall not diſoblige ſo choice a Friend; take them all in a Medly together, what comes next to Hand, as my Memory ſuggeſts the things more, and things leſs ſerious. My beginning is with the Mournful; it is this. I was ſcarce ſettled in my Spirit which was troubled for *Bajazet*'s Misfortune and Death, when lo, I was ſtruck with another Meſſage as ſorrowful as that. We were all in a great expectation

of the Succeſs of the *Turkiſh* Fleet, which ſailed towards the Iſle of *Meniage*, (now called *Gerſe*,) upon News that the *Spaniards* had prevailed there. For *Solyman* (being advertiſed that *Bland* was taken by the *Chriſtians*, and that they had added new Fortifications to the old Caſtle therein, in which they had yet a very ſtrong Garriſon,) could not endure to be thus check'd in the midſt of all the Proſperities of his flouriſhing Empire. Hereupon he equipp'd a Navy with Auxiliaries to relieve thoſe that were *Mahumetans* like himſelf; and made *Bana* Commander of his Fleet. He furniſh'd his Ships with a Select Company of Soldiers, and yet was doubtful of the Event; becauſe the Voyage was long, and they were to engage with an Enemy redoubled for Valour. For you may pleaſe to be inform'd, that the *Turks* for a long time have had a great Opinion of the Valour of the *Spaniards*, as knowing that they have waged great Wars, and came off with good Succeſs. They had heard of the Emperor *Charles*, and of his Son *Philip* the Heir of his Valour as well as his Kingdoms. The report of his Power made the *Turks* very ſolicitous; ſo that thoſe that went the Voyage, made their laſt Wills, as if they ſhould never return to *Conſtantinople* again. Thus the whole City, both thoſe that went, and thoſe that ſtaid at Home, was filled with anxiety. But alas, their Fleet ſailed with a proſperous Gale, and came upon the *Chriſtians* unawares; which ſtrook ſuch a terror into them,

them, that they knew not how to Fight or Fly: Some nimble Veſſels made their Eſcape; the reſt were either taken by the Enemy, or ſplit or daſh'd in pieces on the Sands. The Duke of *Medina* the General, and *John Andrew Donna* the Admiral, fled to the Caſtle, from whence they eſcap'd in a dark Night undiſcovered through the Enemies Fleet to *Sicily*.

Pitual ſent hither a Galley to give an Account of this Victory, and as a Teſtimony thereof, he cauſed a Bannet, wherein was the Image of our Saviour Chriſt upon the Croſs, to be pulled along the Sea, at the poop of the Veſſel. As ſoon as it arrived in the Haven, the Loſs of the *Chriſtians* was preſently divulged, and the *Turks* congratulated one another for their Victory. They came thick and threefold to my Door, and asked my Servants in a Jeer, whether they had any Brother or other Friend in the *Spaniſh* Fleet: if you had, ſaid they, you may ſhortly have the opportunity of ſeeing their Faces here.

Beſides, they highly extoll'd their own Valour, and blam'd the Cowardiſe of the *Chriſtians*. Who, ſay they, ſhall now be able to ſtand before us, ſeeing we have Conquered the *Spaniards*? My People were forced to hear this ſad News to their great Grief; but Gods Will muſt be done: Our only hope was, that the Caſtle in which was a ſtrong Garriſon, might hold out againſt the *Turks* till Winter, or ſome other Accident had rais'd the Siege.

And yet our Hopes were mix'd with Fears, that the Conqueror would take that too; and ſo it fell out, for the Beſieged wanted all things, eſpecially Water; ſo than *Don Alveras de Sande*, the Governour thereof, a Stout Man, Conragious Perſon, and an Old Soldier, perceiving that it was no longer recoverable, with a *Few* in his Company, got a Boat, and made his Eſcape towards *Sicily*, that ſo he might not behold the Surrender of ſo important a Place, which he thought would be look'd upon as a Blot in his Eſcutcheon, though the extreameſt neceſſity had compelled it. When he was gone, the Soldiers opened the Gates, and let in the *Turks*, hoping to find them the more merciful, becauſe of their eaſie admittance. But *Don John* of *Caſtile* would by no means leave the Fort which he commanded, but he (and his Brother) valiantly repulſing the Enemy, was at laſt wounded and taken. The Caſtle was ſtoutly defended by the *Spaniards* for Three Months ſpace, though they wanted many Neceſſaries, and which was the worſt of all, had no proſpect of Relief. The Weather was hot, and they almoſt parched with Thirſt. They had but one Ciſtern to hold Water in, which was not big enough to ſerve them all; ſo that they were compelled to weigh out their Water by Meaſure, only enough for a ſingle Man to keep Life and Soul together. This Ciſtern Water was increaſed with a mixture of Sea-Water, and by ſome curious Art made freſh. This Secret

was

was told them by a certain Alchymiſt: But all had not that faculty or opportunity; for you ſhould ſee ſome lye parching on the Ground, ready to give up the Ghoſt for very Thirſt, ſaying as well as they could ſpeak, *Water*, *Water*; and if a little was brought, they were relieved for the preſent, but when that Moyſture was ſpent, then they relapſed to their former Drought, and dyed thereof. Thus many periſhed, beſides the Wounded, who could have no help of Chyrurgery to cure them in that deſolate place.

In the Month of *September*, the Victorious Navy of the *Turks* returned to *Conſtantinople*, bringing the *Chriſtians* Captives, with their Gallies along with them; a joyful Spectacle to the *Turks*, but a ſad one to the *Chriſtians* that lived amongſt them. That Night it lay at Anchor near the Rocks over againſt *Byzantium*, that ſo they might enter the Port the next Day in greater Pomp and Splendour. *Solyman* came down into an Apartment in his Gardens near the Sea-ſide, that from thence he might ſee the Priſoners entring in. *Don Alveras de Sande* was in the Poop of his Admiral Galley, and with him *Don Sanctius de Leydia*, and *Don Belliger de Requemus*, one Commander of the *Sicilian* Galleys, the other of the *Neopolitan*. The Galleys of the *Chriſtians* were deſpoiled of their Ornaments, as Streamers, *&c.* and hall'd in Barques, that they might appear baſe and contemptible in the ſight of the *Turks*. They

who obſerv'd *Solyman*'s Countenance that time ſay, that they perceived no ſign of Inſolent Mirth therein. This is certain, that when I ſaw him going to his Devotion the next day, his Countenance was not altered from its uſual hue, as if that Victory had not concern'd him at all; ſo well was this cunning old Man able to bear the breath of his ſmiling Fortune, that he was unmov'd under it.

The Priſoners were afterwards brought into the *Seraglio*, but ſo miſerably hunger-ſtarv'd before, that ſome could not ſtand on their Legs, others fell down in a Swoon for very feebleneſs; others had Arms in a Jeer put upon them, in which poſture they died; the *Turks* inſulting over them on every hand, and promiſing to themſelves the Empire of the whole World; for who now ſhall be able to ſtand before us, (ſaid they,) ſeeing we have overcome the *Spaniards*? There was a Commander in the *Turkiſh* Fleet, with whom I had ſome Acquaintance, who had taken the great Banner of the *Neapolitans* Galleys, being Imperial Eagles embracing one another; being inform'd that he was about to preſent it to *Solyman*, I thought good to prevent him; and ſending him Two Silver Taſters, I obtained the Banner, that ſo the Enſign of *Charles* the Fifth might not remain in the Hands of Infidels, to the eternal Infamy of the Chriſtian Name.

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There were amongſt the Priſoners, beſides thoſe above mentioned, theſe Two Eminent Perſons, *Don John* of *Cordona*, the Son in Law of *Don Bellinger*, and *Don Gaſto*, the Son of the Duke of *Medina*, who though but a Youth, yet had a noble employment in his Fathers Army. *Don John* promiſed to give a great Sum of Money to be left Priſoner at *Chios*, (which was inhabited by old *Genoeſes*,) which was accordingly done. As for *Don Gaſto*, he was hid by *Pihulius*, in hopes to have a large Price for his Redemption; which deſign of his had almoſt proved his overthrow: For *Solyman* by ſome means or other ſmelt out the Cheat, and was grievouſly vex'd that *Pihulius* ſhould ſerve him ſuch a Trick; ſo that at the Inſtigation alſo of *Ruſtan Gaſto*, he was ſought after, that ſo *Pihulius* might be puniſhed; but *Gaſto* died in the Search, ſome ſay of the Plague, others by the procurement of *Pihulius* himſelf, that he might tell no Tales. This is certain, upon the moſt diligent ſearch, he could not be found. However *Pihulius* was afraid to come to *Conſtantinople* to appear before his angry Maſter, leſt he might be impriſoned there; but he hovered with a few Galleys about ſeveral Iſlands of the *Ægæan* Sea, pretending divers Excuſes for ſo doing. But at laſt *Solyman* by the Perſwaſion of the chief Eunuch of his Son *Selymus*, gave him his Pardon in theſe Words, *I for my part forgive him his great Offence, but God Almighty the juſt Revenger of all Wickedneſs, inflict juſt Puniſhment*

on him in the Life to come: So ſtrongly are the *Turks* perſwaded, that no evil Fact ſhould paſs unpuniſhed.

But for *Don John* of *Cardona*, he fared better, for by the care of *Adam* a *Diſſickſteim*, Baron of *Auſtria*, who Married his Siſter, and by my ſponſion for him, he returned ſafe into *Spain*. As for *Don Sanders*, he was brought into the *Divan*, and there *Ruſtan* demanded of him, what his Maſter meant by invading other Mens Rights, when he could not maintain his own. *Sanders* anſwered, The Queſtion belonged not to him to anſwer, 'twas his part only to execute his Maſters Commands as faithfully as he could, wherein Fortune had been againſt him. However he begged the Baſſa upon his Knees, in regard he had a Wife and Children at Home, that they would ſpeak a good Word for him. So *Solyman Ruſtan* anſwered, that their Emperor was of a Merciful Diſpoſition, and that they would intercede for him. Thus was he ſent Priſoner to the Caſtle called *Caradenis*: He was not gone far, but he was ſent for back again, becauſe the chief of the Bed-Chamber had not ſeen him; a Man of a greater Authority with his Prince. Upon this Countermand, ſome ſay, that though otherwiſe Valiant, he was a little faint-hearted, as fearing he was brought back to his End; but it proved otherwiſe. As for the other Priſoners, the chief of them, as *Sauchims de Leyva* with his Two Natural Sons, and *Don Bellinger* himſelf,

ſelf, were ſent into the Caſtle of *Pera*, or *Galata*.

As ſoon as I was made acquainted with their Condition, and in what want of all things they were, I thought it my Duty to do my beſt to relieve them; and thereupon I ſent ſome to comfort them, and to promiſe them all good Offices that lay in my power. And from that Day forward, my Houſe was a common Receptacle for all the Priſoners; and I did them all the Kindneſs I could. For you muſt know, that the *Turks* think their Priſoners well enough provided for, if they allow them Bread and Water; they have no regard to any Mans Age or Condition, or to the time of the Year, whether they be Sick or Well, Healthy or Crazy, Old or Young, 'tis all one to them, they are all treated after one and the ſame manner. Hereupon, I was forced to provide ſeveral ſorts of Reliefs, for ſeveral neceſſities, different Diſeaſes requiring different Cures. There lay a great Company of Sick Perſons in a certain Temple of *Pera*, a Town over againſt *Byzantium*, whom the *Turks* caſt out as Abjects; and many of them periſhed for want of convenient Pottage to relieve their Sick Stomachs, and recover their loſt Strength; when I was told thereof, I dealt with a Friend of mine, a Citizen of *Pera*, deſiring him to buy ſome Weather Sheep every day, and boiling of them at his own Houſe, to diſtribute the Fleſh to ſome, and the Broth to others, as their

Stomachs could bear; which was a great Relief to abundance of them. But thoſe which were in Health, required another ſort of Relief; my Houſe was full from Morning to Night with ſeveral Complaints; ſome were uſed to good Diet, and a piece of brown Bread which was their daily Allowance, would not go down ſo well with them; ſome that uſed to drink Wine, could not bear the perpetual uſe of Water only; ſome wanted Blankets to cover them, as being never uſed to lye on the bare Ground; ſome wanted Coats, others Shooes; but the moſt part deſired ſome Footing to gratifie their Keepers, that they might deal the more Mercifully with them. Money was the only Remedy for theſe Miſchiefs, ſo that every day ſome Guilders were expended by me on theſe accounts. But theſe Expences were tolerable, compared with greater Sums which were deſired of me; or elſe they prayed me to be their Surety for payment of their Ranſom Money; and herein every one was very forward with his Pretences; one alledged Nobleneſs of Birth; another, that he had great Friends and Alliances; a Third, that he was a Commander in the Army, and had much Pay due to him; a Fourth, that he had Caſh enough at Home, and was able to make repayment. Some boaſted of their Valour in the Fight; every one had ſomething to ſay for himſelf. When I demanded of them whether they would be ſure to repay me? God forbid ſaid they,

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for what more unjuſt, than to defraud a Man who hath reſtored us to our Liberty, even out of the Jaws of Death?

And the truth is, it was very grievous to me, to hear a Man come and tell me, unleſs I can lay down 200 Guilders for my Redemption, I am undone for ever; I ſhall be ſent over into *Aſia* to be made a Galley-Slave, to tug at the Oar, without any hope to ſee my own Country again: There is a Merchant Sir, that will depoſite Wares amounting to that value, provided you will promiſe repayment. This was the Allegation of almoſt all of them; which could not but affect me, as knowing it to be moſt true, That if they were not relieved, many of them muſt needs periſh; and none could better do it, nor could they more juſtly expect it from any Man than my ſelf. But, you will ſay, 'tis not good truſting any Body living; to which I anſwer, Can any Man be ſo prodigiouſly ungrateful, as not to repay what was laid out to ſave his Life; and grant that One or Two may not have ability to reimburſe me, what's that to the purpoſe. 'Tis not loſt, that which is laid out to relieve the Oppreſſed. But ſure the greater part of them will perform their Promiſe. For theſe Reaſons I was induced to paſs my word for 1000 Ducats, which hath made me ſo much in Debt, that I know not how to get out; but I fear have freed them from Fetters, and clap'd them on my own Legs.

I am the larger on this Subject, both to purge my ſelf from too much facility, which I know ſome will accuſe me of, in being ready to believe every body; and alſo in ſome meaſure to blame my ſelf for the ſlackneſs of ſome in their repayments whom I have undertaken. For I foreſee I ſhall be a great Loſer by the Buſineſs; for I muſt neceſſarily make Payment on the Day, when my Word was once paſſed: And beſides, I heard that ſome whom I had Releaſed, had Laughed at my Crazineſs, in believing what they ſaid to be true; ſo that my caſe is but bad, if I ſhould judge of the reſt by them. But be it as it will, I thank my God, that I have been able to do ſo many good Offices to ſo many diſtreſſed Perſons; I do not repent it, for Vertue is a ſufficient Reward to it ſelf. I covet not that any Honours ſhould be conferred on me, nor any Statue erected for my Beneficence; my utmoſt ambition is, that they would be ſo grateful, as to pay me what I laid out of Purſe, to ſave their lives; of which I deſpair not from ſo cordial a Nation as the *Spaniards* are. For my part, I rejoyce not only that I did them a good turn, but that thereby I gave an Example and Invitation to others to do the ſame.

There live many Merchants in *Pera*, *Italians* by Stock, who are very aſſiſtant in relieving Chriſtian-Priſoners; but one of them deſerves to be particularly mentioned by me, for the abſurdity of his Opinion, differing from

from all the reſt. He was an *Italian Greek*, (*i e.*) one that reſembles both thoſe Nations in his Birth and Manners. When his Country Men were mercifully buſied in relieving Priſoners, he could never be perſwaded to give one Farthing towards ſo pious a Work; and being blamed for it, his Anſwer was, (which he uttered in a barbarous and blunt *Italian* Style, the *Greek* being more familiar to him,) I know not, ſays he, what theſe Men are; but this I know, that the juſt Judgment of God hath brought them into this miſerable Condition; for my part, I will not oppoſe the Will of God, let them abide in that place God hath ſet them; you who do boldly withſtand what God hath decreed, may pity them if you pleaſe: But I will not ſpare a Doit to releaſe them, though you uſe never ſo many Arguments to perſwade me. But enough of this vain and fooliſh Opiniator. This Loſs at Sea, together with the Misfortune of *Bajazet*, ſtruck a great Terror into me, that the *Turks* made more inſolent thereby, would hearken to almoſt no Conditions of Peace. This publick Calamity was ſeconded by a private one; the Plague had inveſted my Houſe; one of my Faithful Servants died thereof, and the reſt were terribly afraid of the Infection.

But before I ſpeak of that, there was another caſe ſurpriſed me, ariſing on this account.

Solyman

Solyman grows every day more Superſtitious than other in the Rites of his Religion; he was wont to delight himſelf in Muſick, and in the chanting of Young Singers, but all this was laid aſide, by means of a certain old Sybil, noted for Sanctity, who told him, that if he left not off that ſport, he would be ſeverely puniſhed after his Death. He was ſo moved herewith, that he caſt his Muſical Inſtruments, though richly ſtudded with Gold and Jewels, into the Fire and burnt them. And whereas he formerly eat his Meat out of Silver Diſhes, now he was perſwaded to uſe none but Earthen Platters; he was alſo over-perſwaded by her to abridge the uſe of Wine, wherein he was told a great liberty was uſed, which his Prophet would be angry at, if he ſuffer'd it. Hereupon an Edict was publiſhed, that for the future no Wine ſhould be imported into *Conſtantinople*, either to Chriſtians or *Jews* either.

This Edict did much concern me and mine, who were never wont to drink Water; and what other Liquor could we have, if Wine were forbid. Our long abſence from our Country, and the uncertain iſſue of Embaſſy, were a ſufficient Mortification to us, without this other Inconvenience of change of Diet, which muſt needs indanger our Health. Hereupon I deſired my Interpreters to intercede for me in the *Divan*, that I might retain my antient Right. The Baſſa's Men were of different Opinions in the caſe; ſome alledged,

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we ought to be content with Water as well as they; for what would the Neighbourhood ſay, if *Chriſtians* may drink Wine, and themſelves be ſeverely forbid the uſe of it. If *Chriſtians* in the midſt of *Conſtantinople*, might ingurgate what Wine they pleaſe, the ſtink thereof will ſpread far and near, and profane all; yea, the Muſſul-men themſelves, when they came to us, would return belching out the ſmell of Wine.

Hereupon we were likely to be caſt in our Caſe; but at laſt a more favourable Opinion, *viz.* Of thoſe who plead that the ſudden change would be inſufferable for us, and occaſion many Diſeaſes, if not Death it ſelf. Whereupon we were allowed the Freedom of one Night, to get in what Wine we could, which was brought to the neareſt Landing-place, from whence we were furniſhed with Horſed Carriage to convey it to my Lodging with as little Obſervation as might be, all being done in the Night. Thus I ſtor'd my ſelf, and kept my Priviledge.

Some of the *Grecians* played a pretty prank with the Sultan on this account, when they knew that he was to paſs through a Road full of Vineyards on both ſides, they ſet a great many Labourers at work to root out the Vines; ſome of them they lay in the High-way; others they loaded on Carts. The Emperor paſſing by, and demanding the Reaſon for ſo doing, they anſwered, That ſeeing by his Edict they were forbid the uſe of Wine,

Wine, they were cutting down their Vines to make Fuel for the Fire. For ſhame, ſays *Solyman* forbear, you do not underſtand my Command aright; though I forbid the uſe of Wine, yet I allow the eating of Grapes, as one of the beſt Fruits that God hath allotted to Mankind; only you are not to expreſs and adulterate their Juice, nor tun it up in Hogsheads, and ſo make it quite another thing. What will you cut down Apple-trees alſo, becauſe they bear not Wine? Get you gone you Buzards, and ſpare your Vines. Thus the *Greeks* were fool'd in their Project.

But to return to the Story of the Peſtilence which was within the Walls of my Houſe; whereupon I went to *Ruſtan* to deſire leave for me and my Family to remove, and to go into a leſs contagious Air; this I deſired not with any great confidence of obtaining my Requeſt, (for I knew the Rigidneſs of his Opinion,) but only ſhewing care for the Health of my Family. He anſwered the Meſſenger, he would acquaint *Solyman* with my Deſire, and if I came the next day, I ſhould have his Anſwer. Accordingly I ſent and received this Anſwer from him; the Emperor wondered what I meant, in deſiring to move my Habitation; is not the Peſtilence God's Arrow, which will always hit his Mark? If God would viſit me herewith, how could I avoid it? Is not the Plague ſaid he, in my own Palace, and yet I do not think of removing? And therefore he wiſh'd me to abide;

where

where I was forced to ſtay in a Peſtilential and Infected Houſe.

But *Ruſtan* dying of a Dropſie ſoon after, and *Haly*, then Second Vizier of the Bench ſucceeded him, a Prudent and Courteous Perſon as any was amongſt the *Turks*, I ſent him a Preſent, a large Garment of Silk, in way of Congratulating his new Dignity. He returned me this Courteous Anſwer, That he would always be my Friend, and upon any occaſion I ſhould not ſcruple to make my Addreſs to him. And I found him as good as his Word, for when my Houſe a while after was re-viſited with the Plague, which ſwept away many of my Servants, and amongſt others, my chief Phyſitian: I ſent the ſame Meſſage to *Haly* which I had done to *Ruſtan* before; who anſwered me, for his part he was very willing I ſhould remove my Habitation, but that it were better for me to ask leave of the Sultan himſelf, leaſt ſaid he, if he caſually light upon any of your Servants walking at random up and down, he ſhould take it in great diſdain that ſo much liberty was granted them without his knowledge: And yet, proceeded he, I ſhall propound the matter ſo cautiouſly to the Prince, that I do not doubt of his Aſſent. And accordingly ſoon after, I received a Meſſage from him, that I might remove whither I pleaſed. Whereupon I choſe an Iſland called *Principo*, for my Dwelling, about Four Hours ſail from *Conſtantinople*. It was the pleaſanteſt of all the little

Iſles

Iſles contiguous to that City, for the reſt have no Village at all in them, or but one at moſt, but this has Two.

The Phyſician I lately told you of, died at my Houſe of a Plague, it was my old Friend Dr. *Williams*, the choice Companion of my long and tedious Pilgrimage: The occaſion of the Sickneſs was this, It ſeems amongſt the reſt of the Priſoners I had redeemed one, as the Event declared, who was Sick of the Plague. My Phyſitian did aſſiduouſly attend him, till he got the Infection himſelf; for he was guilty of that ſingularity of Opinion, that there was more Fear than Danger; for at the ſame time, ſaid he, there are wont to ariſe other Diſeaſes, which Men are apt to think is the Peſtilence; ſo that Peſtilential Remedies are uſually applied to every common Sore or Boyl; thus he flattered himſelf though he was deeply infected; yet he did not ſuſpect it to be the Plague till it was paſt Remedy, and he was ready to dye under the Hands of his Attendance. The Day before he died, he ſent me word he was better; and deſired to ſee me, if I pleaſed to beſtow a Viſit upon him: I did ſo, and ſat a great while by his Bed-ſide; he related to me how ill he had been, and that his Sight as well as his other Senſes had been ſo weakened, that he knew no Body; but now ſaid he, my Senſes are reſtored, and if I could be freed from my Diſtillation that hinders my Breath, I ſhould be preſently well; and at my Depar-

ture

ture, I told him that I heard that he had a riſing in his Breaſt; I have ſo, ſays he, and thereupon he threw aſide his Blanket, and ſhewed me his Breaſt; but there is no danger ſays he, in it, for it came from buttoning my Doublet which I put on too ſtrait. Towards the Evening according to cuſtom, I ſent Two of my Servants to watch with him, who while they were putting on him a clean Shirt, he himſelf eſpied a Purple Spot in his Breaſt, which they told him was but a Flea-bite; and by and by he diſcovered more and greater ones. No, ſaid he, Theſe are not Flea-bites, but Tokens of approaching Death; and therefore let us ſpend this Night in Prayer and holy Conference preparatory to my latter end, which he did, and in the Morning with full aſſurance of God's Mercy, he departed this Life.

Thus was I bereaved of my ſpecial Boſom Friend, and the common Wealth of Learning had alſo a great loſs of him; for he had made Obſervations in his Travels which he intended to publiſh, and would have been very uſeful to the World, if Death had not prevented his laudable Deſign. His Skill and Faithfulneſs was ſo much prized by me, that if the times had ſuffered me to return, I knew none fitter to leave in my place at *Conſtantinople* than himſelf, had he out-lived me.

After his Death, my Cares ſeemed to be doubled, nay, if I ſhould have left them behind, I had returned but half my ſelf as it were.

were. Well, his Soul is at reſt, and I erected a Monument, as a due teſtimony to his Vertue. But to return to our Iſland.

I lived there very pleaſantly for Three Months. It was a private Place, without any trouble or noiſe; there were only a few *Greeks*, with whom I diverted my ſelf; but never a *Turk* to interrupt my Mirth. As for the *Turks* of my Houſhold, they created no trouble to me, I might go whither I would, and paſs from one of theſe Iſlands to another at my pleaſure, without any moleſtation from them. There grew there ſeveral ſorts of Plants, as Lavender, Sharp-pointed Myrtle, Cotton-weed, and abundance more. The Sea full of divers ſorts of Fiſhes, which I took ſometimes with Net, ſometimes with Hook and Line. Several *Grecian* Fiſhers with their Boats attended me, and where we had hopes of the greateſt ſport, thither we ſailed, and caſt our Nets. Sometimes we played above board, and when we ſaw a Crab or a Lobſter at the bottom, where the Sea was very clear, we would run him through with a Fiſh-ſpear, and ſo hale him up into a Veſſel. But our beſt and moſt profitable ſport, was with a drag Net, where we thought moſt Fiſh were, there we caſt it in a round; it took up a great compaſs, with the long Ropes tied to ends thereof, which were to draw it to Land. To thoſe Ropes the Seamen tied green Boughs very thick, that ſo the Fiſh might be Frightned, and not ſeek to Eſcape. Thus we brought great

great Sholes of trembling Fiſhes near the Shore. And yet in this danger they were naturally inſtigated how to ſave themſelves; ſome would leap over the Net, others would cover themſelves in the Sand that they might not be taken; others ſtrove to bite the Meaſhes of the Net, though made of courſe Flax or Hemp, of which kind were the *Synodontes*, Fiſh armed with ſtrong Teeth, and if one made way for himſelf, all would follow him, and ſo the whole Draught would eſcape, and not a Fiſh left for the Fiſher. To remedy this inconvenience, (for I was aware thereof,) I ſtood with a Pole in my Hand, beating the Water, that I might keep the Fiſh from biting the Net. At which my Attendants could not chooſe but laugh, yet for all this many of them eſcaped. So ſagacious are Fiſhes where they are in extream danger. Yet notwithſtanding the Fugitives, we brought a great many Fiſhes aſhore, a Sea-Bream, Scorpion-Fiſhes, Dragon Fiſhes, Scare-Fiſh, Jule-Fiſh, Chane or Ruff-Fiſhes, whoſe variety did delight my Eye, and the enquiry into their Nature, did hugely pleaſe my Fancy: So that at Night I came with my triumphant Veſſel laden with Prey. The next day I preſented *Hali* Baſſa, and his chief Steward, with part of my Acqueſts, who took it very kindly at my Hands.

Sometimes I took delight with an Iron Spear made on purpoſe to catch Shrimps or Cramps, which are there ſo thick, as if they grew in that

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that Sea: Where I obſerved the Maſter-Shrimps lying Two by Two, the Male and the Female, and ſometimes more of them, of which *Cicero*, *Plini* and *Athenæus* ſpeak ſo much. I confeſs, I think ſome of theſe Relations concerning them are rather Fabulous than true: For they ſay, that this Shell-Fiſh doth gape in order to catch other ſmall Fiſhes, and when ſhe hath got them, yet ſhe ſhuts not her Shell till the *Pinnophylax* bite it, and by this warning ſhe cloſes her Shell, and with her Mouth the *Pinnophylax* divided her Prey. The Figure of theſe *Pinnæ* you have in *Belloniu.* The ſharp part of it ſticks in the bottom of the Sea, as if it grew there; and by theſe ſticking Fibres, ſhe draws in her Nouriſhment, as appears by this, that when ſhe is looſed from her hold, ſhe dies for want of Suſtenance, as Herbs and Plants do. And it is probable, that the *Pinnophylax* choſe this ſort, as a Defence againſt other ravenous Fiſhes, where it may lye quiet even in ſtormy Weather, and go in and out at her pleaſure. Yet I ſpeak not this, to detract from the Credit of thoſe worthy Authors I mentioned before, but only to leave the matter to more curious Enquirers. We quickly laded our Boat with theſe *Pinnæ*, they are but a courſe Fare, like Muſcles, of which you would be ſoon weary; but the Fiſhermen adviſed me to keep the *Pinnophylaxes* apart, for they would make a goodly, wholſom, and graceful Diſh.

Amongſt

Amongſt the reſt of the Iſlands, there is one untilled and uninhabited, whither all ſorts of Monſters do reſort, Star-Fiſh, Saw-Fiſh, Grape-Fiſh, Sea-Horſes, Prodigious Cockles, a round yellow Fiſh like an Orange; no ordinary Fiſh there, but Thornback, and a certain Fork-Fiſh, with a terrible Prickle. I remember we took one of them, who making at us, run her ſelf through.

When tempeſtuous Weather hindered me to ſee the Sea, then I delighted my ſelf to find out ſtrange and unuſual Plants at Land. I would ſometimes go afoot all over the Iſland, having a young *Franciſcan* Monk in my Company, a Jolly Fellow, but very Fat, and not uſed to travel on Foot; I took him out of a Monaſtry of *Pera* to be my Partner in my Walks; he was ſo corpulent and purſy, that when I went on pace to catch my ſelf an Heat, he would follow me at a diſtance panting and blowing, with theſe Words in his Mouth, What need all this haſte? Whom do we run from, or whom do we purſue? What are we Carriers or Poſts that muſt make ſpeed to deliver ſome important Letters? Thus he mutter'd, till the very Sweat pierced through all his Cloaths. In fine, when we came back to our Lodging, he threw himſelf upon his Bed, wofully complaining, and crying out, he was undone: What Injury have I done, ſaid he, that you thus go about to deſtroy me? And in this fretting Poſture we had much ado to perſwade him to eat a bit for his Dinner.

Now

Now and then ſome Friends viſited me from *Conſtantinople*, and from *Pera*; yea, and ſome *Germans* alſo of *Haly*'s own Family; of whom when I asked whether the Plague was abated? Mightily, ſaid they? How many then die in a day? Almoſt Five Hundred, ſaid they. Good God, quoth I, call you that to abate, when then doth it rage? They replied, when about a Thouſand or Twelve Hundred die in a Day. The *Turks* entertain this Opinion concerning the Peſtilence, that every Man's Deſtiny is writ by God in his Forehead; ſo that 'tis a fooliſh thing in them, to think to decline or avoid it. This Opinion makes them fearleſs of the Plague, bnt not ſecure from it. So that as ſoon as ever any Man dies of the Peſtilence, they will take off his Cloaths yet ſweaty, and Linnen, and rub their Faces with them. If it be the Will of God, ſay they, that I ſhall dye this way, it will moſt certainly come to paſs, if not, it will not hurt me. Thus a large Field is open for Infection; ſo that whole Families are ſometimes ſwept away by that Diſeaſe. Whilſt I abode in theſe Iſlands, I got acquaintance with one *Metrophanes*, a *Metropolitan*, who preſided over a Monaſtry in *Chalcis*, one of thoſe Iſlands; he was a Learned and a Vertuous Man, very deſirous of agreement between the *Latine* and the *Greek* Churches; ſo that he differed from the Humour of the reſt of the *Grecians*, who eſteem the *Latins* as Men of an impure and profane Sect; ſo much doth every Man abound in his own Senſe.

When

When I had lived about two Months in thoſe Iſlands, ſome of the Baſſa's began to ſuſpect my long Abſence, and told *Haly*, that perhaps I might make my eſcape, for I had Ships ready at my command, and other Conveniencies might eaſily be procured; and therefore it was more adviſable I ſhould return into the City. He anſwered them, He had that Confidence in my Word, that he believed I deſigned no ſuch thing. Nevertheleſs he ſent a *Chiaux* to me to advertiſe me thereof: The *Chiaux* very cunningly pried about to ſee if he could diſcover the leaſt Preparation for an Eſcape, but finding none, after I had preſented him, he returned to his Maſter with his Meſſage from me, That he might reſt ſecure, for I never intended to break my Word. Thus I continued three Months in my Retirement, and returned of my own accord into the City without any Compulſion.

From that time forward I had a great Familiarity with *Haly*, and our Diſcourſe was ſtill of Peace; He is a *Dalmatian* by Birth, and the only Courteous Man I found in that Barbarous Country: His Nature Mild and Gentle; his Perſon of eaſie Acceſs; he is of a deep Underſtanding, capable of managing the greateſt Affairs, having much Skill in *Military* as well as *Political Matters*, for he is an old Man, and hath paſſed through the greateſt Offices of that Common-wealth. His Stature is Tall, and his Countenance filled

with a lovely Gravity: He hath a mighty Love for his Maſter, and conſults by all means imaginable his Repoſe in his Old and Sickly Age. What *Ruſtan* thought to do by Auſterity, Severeneſs and Minatory Expreſſions, that *Haly* endeavours to compaſs by Mildneſs, Moderation and Friendſhip. *Ruſtan* was always Severe, Fierce, Self-will'd, his Word muſt paſs for a Law: 'Tis true, he knew well enough his own Circumſtances, and what the Times did exact of him, and what the Old Age of his Prince required; but he was afraid, that if he carried himſelf complyingly, either in Word or Deed, the Vogue would be, he did it out of Covetouſneſs, of which he was vulgarly ſuſpected: And therefore, though he was deſirous of a Peace, yet he would abate nothing of his wonted Stiffneſs; but if Propoſitions were offered to him, not pleaſing to his Fancy, he would almoſt thruſt a Man out of Doors; ſo that I ſcarce ever parted from him but in an angry Mood. One time when I was treating with him of Peace, if I had nothing elſe to ſay, he bid me *be gone:* I preſently roſe up and went my way, only telling him, *That I could propoſe no other Conditions than what my Maſter allowed me to do.* Which words I pronouncing with more Fervour and Paſſion than I was wont to do, he called back my Interpreter and asked him, Whether I were Angry? He anſwered, *No. What,* ſaid he, *if I ſhould obtain what he deſires of the* Sultan, *doſt thou think he will perform*

form his Word to me, in preſenting me with the Sum he promiſed me? No queſtion, ſaid the *Drugger-man*, *but he will be as good as his Word to a Tittle. Then,* ſays *Ruſtan, go home and ask him.* I had then 5000 Ducats, which make 6000 Crowns, lying by me for any ſudden Emergency; I loaded my Interpreter with them, and bid him carry that to *Ruſtan*, and tell him, That this Sum was but the Earneſt of what I had promiſed him, but the reſt would follow, if my Negotiation were brought to an Happy Iſſue, for by no means would I be worſe than my Word. He ſeem'd to be pleaſed with the ſight of the Mony, but returned it again to me, bidding my *Drugger-man* to tell me, That he no ways doubted of my Faithfulneſs, but the Matter of the Peace ſtood yet on Ambiguous Terms; neither could he certainly promiſe a good Iſſue, for he did not fully know his Maſter's Mind. *But let the Embaſſador*, ſaid he, *keep it for me, as my Treaſurer, till he ſees the Event.* Thus was the Mony brought me back again; and *Ruſtan* died a while after.

Here give me leave to acquaint you with the Bounty of my Maſter, the beſt of Emperors; for that Mony lying dead by me, I acquainted his Imperial Majeſty, That I would lay it out for one Years Expence (which amounted to juſt as much) in my Embaſſy. But I repented afterwards of this my Frankneſs, eſpecially conſidering what Pains I had taken in my Imployment for ſo many Years

together; my Mind gave me I was Deficient to my ſelf, in not deſiring that Sum for my own uſe, ſeeing I knew I ſerved a Liberal Maſter, who put a juſt Value upon every Man's Service, and rewarded him accordingly; and therefore I might have deſired that Mony (which was ſnatch'd, as it were, out of the Fire) for my own uſe; for I knew ſome Courtiers would have asked greater Sums for leſs Merit and Service. Upon ſecond Thoughts I put my Maſter in mind of my over-ſight, and deſired his Favour, that the ſaid Sum might be returned intire to me: He was graciouſly pleaſed to grant my Requeſt, and commanded ſo many Ducats to be told out for me out of his own Exchequer: Which Badge of his Favour, if I ſhould be unmindful of, I were unworthy to breath in the common Air: But to return from whence I digreſſed.

Haly and *Ruſtan* were of quite different Humours and Diſpoſitions: *Haly* lived a blameleſs Life, free from Sordidneſs, and never feared that his Courteous Deportment would procure him the *Sultan*'s Ill-will; but *Ruſtan* on the contrary, was a Mony-monger, Avaricious, and his Conſcience hing'd at his Purſe-ſtrings: *Ruſtan*'s Conferences with me were very ſhort and Conciſe; but *Haly* would ſpin out time on purpoſe; and that he might entertain me the longer, he would ſeaſon his Diſcourſe with a great deal of Facetiouſneſs; inſomuch that the *Turks*, who attended on the

account

account of Buſineſs or otherways, would murmur and grumble that he ſpent ſo much time with me, that thereby they had not convenient Opportunity to tranſact their own Concerns with him. And the truth is, there was ſomewhat of Mortification to my ſelf in it too, for I uſually was ſent for to him in the Afternoon, and I went Faſting, that I might be readier to deal with ſo acute a Man: In our Conferences he preſſed this as a Principal Point, That each of us would propound that which we thought moſt conducive to the Service of our Maſters reſpectively: His Maſter deſired Repoſe in his Old Age, which was ſeated with Succeſs and Victory; and he thought my Maſter alſo deſired Peace and Quietneſs; and therefore if he ſtudied the Tranquility of his Realm, he ſhould by no means rouſe a ſleeping Lyon. *The Minds of Princes*, ſays he, *are like Looking-glaſſes having no innate ſhape, yet the ſhape of all things objected to them paſs through them; ſo Princes Souls, free of themſelves, are impreſs'd by the Images of all things as they are repreſented; and therefore we muſt lay nothing before them, but what is profitable for their Affairs: For as good Cooks temper their Sauces, not to this or that Man's Palate, but for the Guſt of all the Gueſts; ſo we, in Propoſition of Peace, muſt weigh Circumſtances on either ſide.* This and much more did he friendly communicate to me; yea, at all times he ſhewed himſelf Courteous, and when I requited his Courteſie with any extraordi-

nary piece of Reſpect, he thought himſelf doubly oblig'd. Once as he was returning from the *Divan*, and came to a croſs way where he was wont to ſalute his Fellow *Baſſa*'s at parting, turning his Horſe too nimbly, and leaning on his Neck, both Horſe and Man fell to the Ground: When I heard of his Miſchance, I ſent to know whether he had got any Hurt by his Fall? He returned me Thanks, and told me, He got no Hurt, but 'twas uſual for an Old Soldier to be apt to Stumble and Fall. Then turning to the By-ſtander: *This Chriſtian Agent*, ſays he, *has, I thank him, a mighty Love for my Perſon.* Sometimes in Diſcourſe he would tell me, That he had got Wealth and Honour enough, ſo that now he ſtudied only to leave a Savoury Memory behind him, by doing good to Poſterity.

When our Treaty of Peace had proceeded on fairly a long time, and I was in good hopes of an happy Concluſion, an unlucky Accident hapned, which might have embarraſſed the whole Affair: A certain *Greek Deſpot*, by the help of *Ceſar*'s Soldiers which guarded the Frontiers of *Hungary*, had broke into *Moldavia*, and driven out the *Vaivod* thereof, poſſeſſing it for himſelf. This Buſineſs gave a great Alarm to the *Turks*, as not knowing but ſuch beginnings might end in greater Miſchief; and indeed the Danger was conſiderable, though the *Turks* thought it Prudence to diſſemble their Forces. *Haly* intended to

ſpeak

ſpeak with me about it, as I underſtood by one of his Domeſticks; and accordingly he ſent for me a few hours after: I confeſs I was ſomewhat troubled at the Meſſage; I was afraid, that my Negociation being in a promiſing way to a good Iſſue, this Matter would ſpoil all. When I came, he entertain'd me with his wonted Courteſie, and after much Diſcourſe tending to the concluding of the Peace, he ſhew'd no ſign of Diſcontent at all in his Countenance, till I was juſt about to take my leave of him and go away, then he bid me ſit down again, for ſomething was come to his Memory which he had forgot: *Don't you hear*, ſaid he, *that your* Germans *have made an Inroad into* Moldavia? *No*, ſaid I, *neither do I believe it*; *for how ſhould the* Germans *come to a place ſo remote from them as* Moldavia? *'Tis moſt certainly true*, ſaid he, *I have it by ſeveral Expreſſes, and I will ſend one of your own Country* Germans *to convince you of the Truth thereof.* This Onſet gave me occaſion to tell him, That if any of this were true, I was ſure it was not done by the Conſent or Command of my Maſter *Ceſar*. *The* Germans, ſaid I, *are a Free People, and uſed to ſerve other Nations in their War; and perhaps ſome of them had taken Pay under Forreigners: But, in my Judgment, the Cauſe of theſe Commotions ariſe from the* Hungarian *Nobles of that Neighbourhood, who being provoked by the daily Injuries of the* Turks, *labour to cry Quiet with them. And to ſpeak the Truth, I think they are*

not much to be blamed, if upon ſo great Provocations they labour to revenge themſelves; do not your Soldiers do ſo on the Borders of Hungary? *What Plunderings and Devaſtations do they make in the Emperor's Territories there? Here we talk of Peace, there is nothing but War and Bloodſhed: And for my own part, I am held as a Priſoner, neither do my Friends know whether I am alive or dead? And truly they that have ſuffered ſo much Damage from you, are worthy rather of Praiſe than Blame, if they take any Opportunity of Revenge. Let them retaliate,* ſaid *Haly, provided it be within* Hungary, *and the Borders of* Hungary, *but 'tis intolerable they ſhould Range as far as* Moldavia, *which is but ten days Journy from* Adrianople. To which I replied, *That Men of the Sword did not much ſtudy Points of the Law or Civility, but uſed to take the firſt Opportunity to revenge themſelves where-ever it was offered.* Thus I departed from him, neither did he ſeem at all to be Angry, nor was a jot more Moroſe in my after-Addreſſes to him.

During theſe Tranſactions with the Viſier, the French Embaſſador did me a great Courteſie; there were thirteen young Gentlemen, ſome *Germans*, ſome *Hollanders*, in Priſon at *Conſtantinople* upon this remarkable occaſion; they took Ship at *Venice*, in a Veſſel that every Year carried Pilgrims to *Jeruſalem*, and their *Charta-part* was to that purpoſe; ſome of them travelled on the account of Religion, others to ſee Forreign Countries, but they

all

all met with an unlucky Omen, for juſt at the time that they landed in *Syria*, the *Malteeſe* had landed ſome Soldiers and plunder'd the Sea-Coaſt of *Phœnicia*, carrying away ſome of the Inhabitants Priſoners: Whereupon thoſe *Syrians* who had loſt Parents, Children and Friends, having no other viſible way of Satisfaction, ſeiz'd on theſe Gentlemen in the *Venetian* Veſſel, pretending they were ſome of the Pyrates; and if they did not procure their Friends to be releaſed, they ſhould be kept in Slavery themſelves: And though they were ſhewed the Privilege from the Government of *Venice*, and were put in mind of the Publick Faith, and the League betwixt them, yet all was one, away they muſt be ſent Priſoners to *Conſtantinople*: And their Youth was a great Prejudice to them, for the *Baſſa*'s thought ſuch young Simplings would never undertake ſo long a Voyage on the account of Religion, for the *Turks* never begin their Pilgrimages till they be Ancient.

When I heard of this Diſaſter, I did what I could to releaſe them, but all to no purpoſe. The *Bailo* of *Venice* was applied to, becauſe under the Protection of that Republick they fell into this Danger: He granted 'twas all the reaſon in the World they ſhould be releaſed; *But what Juſtice*, ſaid he, *can we obtain among ſuch an Inhumane and Barbarous People?* In the mean time I applied all the Relief I was able to their diſtreſſed Condition; But one day, far beyond my Expectation,

they all came to my Houſe, and told me, That they were ſent as a Preſent to me by the French Embaſſador, who had obtained their Liberty. I was mighty glad of their Releaſement, and ſent great Thanks to the Embaſſador, whoſe Name was *La Vigne*. The manner was thus, when he was about to take his leave of the Sultan, and to Kiſs his Hand, as the Cuſtom is, he thruſt a Schedule into it, wherein he deſired that the Gentlemen might be releaſed in Favour to his Prince, becauſe their Voyage was occaſioned upon the account of a Pilgrimage for Religion. *Soliman* granted his Requeſt, and releaſed them preſently: Whereupon I ſupplied them with Accommodations for their Voyage, and ſent them firſt to *Vienna*, and then home into their own Country.

This *La Vigne* at firſt was mighty ſtrict and croſs to me, and uſed all his Arts to bring me into the Baſſa's Diſlike without any Fault of mine: He told them, I was a Subject to the King of *Spain*, born in the *Low-Countries*, and that I ſerved the *Spaniards* more than the Emperor; and that I acquainted him with every thing that was done at *Conſtantinople*; and that I had Emiſſaries in Pay, who related to me the very Secrets of that Empire, amongſt whom was *Ebrahim* the chief *Druggerman* of *Turkey*. This he did before the Peace was made between *Spain* and *France*, but when thoſe two Princes were agreed, on the firſt opportunity he did retract what he had ſpoken.

La Vigne

La Vigne was a Man of a prodigious Liberty to ſpeak; he would tell all he knew, let it be taken how it would. This made *Ruſtan* himſelf to avoid his Company; whilſt at the ſame time others were backward to converſe with *Ruſtan*, becauſe of the ſoureneſs of his Humour. He ſent once to *Ruſtan* to deſire Audience: He told the Meſſengers, his Interpreters, That he might ſend his Errand by them, for his Buſineſs might be as well done in his Abſence as Preſence. Yet *La Vigne* would needs come himſelf, where he ſpoke that which grated *Ruſtan*'s Ears. *What do you think*, ſays he, *that you have got* Buda, Gran, Alba Regalis, *and other* Hungarian *Towns*, *from the Chriſtians by Force? No, I deny it utterly, 'tis our Diſſention that gave you Opportunity to take them: If there had not been continual Wars between the Kings of* France *and* Spain, *you would have been ſo far from poſſeſſing thoſe Towns, that* Charles V. *would hardly have ſuffered you to live quiet at* Conſtantinople *it ſelf.* At which Speech *Ruſtan* was ſo provoked, that he told him, *What doſt thou tell me of the Kings of* Spain *and* France; *if all the Chriſtian Princes joyn their Arms together againſt my Maſter, he cares not a Ruſh, he will eaſily conquer them all.* And thereupon he withdrew himſelf into his Bedchamber, and bid the Embaſſador be gone. I muſt needs acquaint you in this place, with the Relations I have heard concerning that People which inhabit the *Taurico-Cherſoneſus*, who

who are reported to have been originally *Germans*, as their Speech, Manners and Countenances ſeem to declare; I had a great deſire to meet with any body of that Nation, from whom I might procure ſome Tracts written in that Language, but I could not obtain it; yet at laſt I met with an Accident which in part ſatisfied my Deſires: There came two Envoys from that Nation to the Sultan, to make ſome Complaints or other; and my Interpreters lighting upon them, did (as I had deſired them, if ever they had Opportunity) invite them to Dinner to my Houſe. One was a tall Man, carrying an ingenious Simplicity in his Countenance, ſo that he ſeemed either a *Flemming* or a *Batavian*: The other was ſhorter of a well-ſet Body, and browner colour, a *Greek* by Birth, but by frequent Commerce with that People, he had got much of their Language, and ſeemed to forget his own: Being asked concerning the Nature and Manners of that People, he anſwered very pertinently, That they were a Warlike Nation, that inhabited many Towns thereabouts, from whence the Cham of *Tartary*, when he pleaſed, uſed to draw forth 800 Musketeers, the chief Prop of his Army. Their chief Cities were two, one called *Manenp* the other *Seivarin*. He added much more concerning the *Tartars* and their Barbarity, yet he confeſſed that there was ſome very ingenious Men amongſt them: If you asked of the higheſt Affairs, they would anſwer briefly

briefly yet very oppoſitely; inſomuch that the *Turks* ſaid ordinarily of them, That *other Nations had their Learning in their Books, but the* Tartars *had eaten their Books, and had their Wiſdom in their Breaſts, from whence they could draw it out as they had occaſion, as Divine Oracles.*

They are Slovenly in their Deportment, for if you ſet any Soop before them, they eat it not with a Spoon, but with the hollow of their Hands. Their Meat is Horſe-fleſh, not roaſted but heated under the Saddles of their Horſes, to which Hunger was their beſt Sauce.

Their Prince is ſerved in Siver, his firſt and laſt Diſh being a Horſes Head, as Butter uſes to be ſerved up firſt and laſt with us. He repeated many *German* Words, amongſt others, which were unintelligible to us, perhaps his Memory fail'd him, ſo that he mix'd home-bred and Forreign Words together; to every word he added the Article *Tho* or *The*. The Words which were ours, little different from them, were theſe:

Broe, *Bread.*
Plut, *Blood.*
Stul, *a Stool or Seat.*
Hus, *a Houſe.*
Wingart, *a Vine.*
Reghen, *Rain.*
Bruder, *Brother.*
Schweſter, *Siſter.*
Alt, *Old Man.*
Wintch, *Wind.*
Silvir, *Silver.*
Goltz, *Gold.*
Kor, *Wheat.*
Salt, *Salt.*
Fiſct, *Eiſh.*
Hoef, *the Head.*

Thurn,

Thurn, *a Gate.*
Stern, *a Star.*
Sune, *the Sun.*
Mine, *the Moon.*
Tag, *a Day.*
Oeghene, *the Eyes.*
Bars, *a Beard.*
Handa, *the Hands.*
Boga, *a Bow.*
Miera, *an Ant.*
Rinck *or* Ringo, *a Ring.*
Brunna, *a Fountain.*

Waghen, *a Waggon or Coach.*
Apel, *an Apple.*
Schieten, *to ſhoot an Arrow.*
Schlipen, *to Sleep.*
Kommen, *to come.*
Singhen, *to Sing.*
Lachen, *to Laugh.*
Criten, *to Weep.*
Geen, *to go.*
Breen, *to roaſt.*
Schwalch, *Death.*

Knauen Tag was *Good-day* with him, *Knauen* was *Good*, and ſeveral ſuch words he uſed, not well agreeing with ours, as,

Jel, *Life or Health.*
Jeltſch, *alive or well.*
Jel uburt, *let it be well.*
Marzus, *Marriage.*
Schuos, *a Spouſe.*
Baar, *a Stone.*
Ael, *a Stone.*
Menus, *Fleſh.*
Rintſch, *a Mountain.*
Fers, *a Man.*
Statz, *the Earth.*
Ada, *an Egg.*
Ano, *an Hen.*
Telich, *a Fool.*
Stap, *a Goat.*

Gadeltha, *Beautiful.*
Atochta, *Evil.*
Wichtgata, *White.*
Mycha, *a Sword.*
Liſta, *a little.*
Schedit, *Light.*
Borrotſch, *the Will.*
Cadariou, *a Soldier.*
Kilemſchkop, *drink up your Cup.*
Tzo Warthata, *as thou haſt done.*
Jes Varthata, *he did it.*
Ich malthata, *I ſay.*

When

When he was desired to number, he said thus, *Ita, tua, tria, fyder, fyuf, seis, sevene*, just as we *Flemmings*; for you *Brabantars*, who speak *German-like*, do highly value your selves, and undervalue us, as if we pronounced *Seven* more coursly: He went on reckoning *Athe, nyne, thiine, thiinita, thiinetua, thiinetria*, &c. *Twenty* he called *Stega*, Thirty *Treithyen*, Forty *Furdeithien*, an Hundren *Sada*, a Thousand *Hazer*. He also sung us a Song in that Language, which began thus:

Wara wara ingdolou:
Seu te gira Galizu.
Hœmisclep dorbiza ea.

Whether these People be *Goths* or *Saxons*, I cannot tell; If *Saxons*, then, I suppose, they were transplanted thither in the time of *Charles* the Great, who dispersed that Nation into many remote Countries, as appears by the Cities of *Transilvania*, which to this day are inhabited by *Saxons*; and possibly he might transplant the rest of the Nation as far as *Taurick Chersonese*, where they still retain the Christian Religion, though surrounded with the Enemies thereof: But if they are *Goths*, then I judge they chose their Inhabitants there next to the *Getis*, and perhaps most of that Tract of Land between the *Gothick* Isle and *Procopia*, (as now 'tis called) was heretofore inhabited by *Goths*. Hence we read of the Names of sundry *Goths*, as

West-

Weſt-Goths, and *Eaſt* or *Oſtro-Goths*, who over-run the World with their Victory, and were the great Seminary of Multitudes of Barbarians. This is all I could hear of theſe *Procopenſians* concerning the *Taurick Cherſoneſe*.

Let me now tell you ſomething of the City and Country of *Cathay*, which I learned of a certain *Turkiſh* Pilgrim, who uſe to Travel over the World on account of Religion, and to worſhip God on high Mountains and deſert places. He had travelled over a great part of the Eaſt-Country, where he was acquainted with the *Portugueſe*; but having a deſire to viſit *Cathay* alſo, he joyned himſelf to ſome Merchants, who in great Numbers uſed to Travel to this Country: 'Tis a Journy that not many will undertake, it being ſo dangerous, and the way thither ſo full of ſtrange Nations, who uſe to plunder Travellers in their paſſage: When he left *Perſia* behind him, he came to *Samarchand*, to *Borchar*, and to *Taſchan*, and other Towns inhabited by the Succeſſors of *Tamerlain*: When he had paſſed by theſe places there were mighty Deſerts, and ſome Countries inhabited by Wild, and others by a more civilized, People; yet the Country was generally Poor, ſo that they were forced to carry their Victuals along with them on a Drove of Camels: This Company they call *Caravans*. After ſome Months travel they came to the *Streights*, entring into *Cathay*, (for you muſt know, that a great part of

of that Country is *Mediterranean*, and encompaſſed by ſuch huge Mountains and Rocks, that it is acceſſible but in a very few Paſſages, where their King hath his Guards and Garriſons:) When the Merchants come thither, they are asked What they bring? Whence they come? and How many they are? When the Guard is informed of the Truth, they make a Smoak by day, or elſe kindle a Beacon by night, which gives warning to the next Beacon, and ſo from one to another till they come to *Cathay*. This Advice coſt them but ſome Hours, which otherwiſe would take up many Days, the way is ſo long: When News is brought to the King, he ſends backward by the ſame way of Conveyance what his Pleaſure is, whether they ſhall *all* be admitted to enter, or only *ſome*, the reſt being either excluded, or made to ſtay longer: When they are admitted, they are guarded all along to their ſeveral Inns or Lodging-places, where they may have all things for their Mony, till they come to the King himſelf. Here every one brings forth his reſpective Ware, and preſents the King, whoſe Privilege it is, to buy what Ware he pleaſeth in the firſt place; and then they ſell the reſt to the beſt Chapman. This they muſt do within certain limits of time, within which they muſt return; for the *Catharians* cannot endure that Strangers ſhould live long amongſt them, for fear they ſhould infect their Country Manners. Thus is the *Caravan* diſmiſſed

very

very friendly, and returns by the ſame Stages they went.

This Traveller told me, That they were a very Wiſe People, and lived in good Order and Government, having a diſtinct Religion of their own, differing from the *Chriſtian*, *Jewiſh* or *Mahometans*, but neareſt to the *Jewiſh*, except their Ceremonies.

Printing hath been in uſe among them for many Ages, as appears by their ſeveral Printed Books: For Paper they uſe the Caſes of *Silk-worms*, it is ſo thin that it will bear Printing on one ſide only, the other is blank: In this City, he ſaid, there were a great many Shops full of Musk, which was the freſh Foame of a certain Beaſt as big as a Kid. A Lyon is highly prized amongſt them, there are none of them in that Country, and therefore they value it at a great Rate, and they will give moſt for it. This is what I could learn of this Wanderer concerning *Cathay*, believe it as you pleaſe: I asked him farther, Whether he had brought back any rare Root, Fruit or Stone, out of that Country: He told me, he had brought nothing but a little Root for his own uſe, which he would bite and eat a little of when he was Faint or Cold, and it would preſently heat and relieve him; and thereupon he parted it, and gave ſome to me, telling me I muſt uſe it very ſparingly: I deſir'd Dr. *Williams*, my Phyſician, then alive, to taſt of it, who by its biting and inflaming taſt, judged it to be a Tree *Wolf-leaf*.

Let

Let me now tell you another wondrous tory of a certain Wandering *Turkiſh* Monk, e wore a Cap and White Cloak down to his Heels, with long Hair, ſuch as Painters draw the *Apoſtles* with: He had a promiſing Countenance, but was a meer Impoſtor, yet the *Turks* admired him as a Miraculous Man; my Interpreters were perſwaded to bring him to me, that I might ſee him; he dined with me ſoberly and modeſtly enough; afterwards he goes down into the Yard, and upon his return he takes up a huge Stone, and ſtruck it divers times on his naked Breaſt, as many blows as would have felled an Oxe: Then he took a piece of Iron, that was heated in the Fire on purpoſe, and thruſt it into his Mouth, where he ſtirred it up and down ſo that his Spittle hiſs'd again; 'twas a long piece of Iron, thick and quadrangular in that part which he thruſt into his Mouth, and it was red-hot as a live Coal: Then he put the Iron into the Fire again, and after I had beſtowed a Largeſs on him, he ſaluted me and departed. My Domeſticks wondred at the Prank, all but one, which pretended he knew more than all the reſt; *O*, ſays he, *he is but a meer Cheat*; and thereupon he takes hold of the ſtronger part of the Iron, pretending he could do as much as the Juggler; but he had no ſooner graſped it in his hands, but he threw it away, and his Fingers were well burnt for his Audaciouſneſs, ſo that they were many days a curing. This Accident

cauſed

cauſed his Fellows to Laugh, and jearingly to ask, Whether the Iron were hot enough yet, and whether he would touch it again or not?

The ſame *Turk*, while he was at Dinner, told me, That the Prior of their Monaſtery was a Man Famous for Sanctimony and Miracles, for he would ſpread his Cloak over a Lake near adjoyning, and ſitting on it, would row up and down whither he pleaſed: And that he would ſtrip himſelf naked, and be tied to a Sheep newly kill'd, tying Arms to Arms, and Leg to Leg, and ſo would be thrown into the hot Oven till the Sheep were bak'd fit to be eaten, then he himſelf would be taken out without any harm at all: You will not believe it, neither do I, only I relate what he told me; but that part concerning an hot Iron I ſaw with my Eyes.

And yet I muſt tell you, the matter is not ſo much to be admired, for without doubt, the Fellow, when he went down into the Yard to fetch a Stone, had fortified his Mouth with ſome Medicines againſt the Violence of the Fire, ſuch Medicines being ſuitable as you know; for I remember once at the Coaſt of *Venice*, I ſaw a Juggler melt Lead in the Fire, and waſh his Hands therewith, as if it had been common Water: But enough of this.

I told you before, that I had a little more Freedom ſome time before *Ruſtan*'s Death, which was grateful Love on one account, becauſe

because it gave me Opportunity to converse with Strangers and others which frequented my House, whose Acquaintance might be instructive to me; and yet this Liberty was not ballanced without Inconvenience, it gave my Servants opportunity to Straggle abroad, and sometimes without the *Jannizaries*, and so they met with many Affront, which cost me some trouble: I'll tell you of one, by which you may judge of the rest.

Two of my Servants passed over in a Boat to *Pera*, they went alone, either because the *Jannizaries* were not at home, or else they thought it needless to take them; one was my Apothecary, the other Master of my Wine-Cellar; when they had done what they went for, they hired a Boat to carry them back to *Constantinople*; they were scarce set down in the Boat, but there came a Youth from the *Caddy* or Judge of that Place, commanding them to come forth, for the *Caddy* must be wafted over in that Boat: My Servants told him, There were Boats enough to carry over the *Caddy*, besides that which they had hired, and therefore they would not come forth: Hereupon he endeavoured to force them; so that from Words they came to Blows. This being done in the sight of the *Caddy*, who was coming down to the Boat, it made him run to help his Boy, (who was thought to be his *Ganymede*) but the Steps towards the Sea being slippery, by reason of Ice, (for it was Winter) he fell head-long into

into the Sea, and had been drown'd if his Companions had not relieved him: Hereupon a Clamour was raiſed all over *Pera*, and the Vogue went among the *Turks*, that my Servants had laid Violent Hands on the Judge, and had almoſt drown'd him: My Servants were ſeized and carried before the Judge of Capital Caſe: They fetch forth Clubs, and Stocks to put their Feet in, that they might beat them, as their manner is, on the Soles of them: In the interim, one of my Servants, an *Italian*, in a petting Chuff, cried out, *Beat, ſtrike, Dogs, ſtrike; we are wronged, we are Innocent, we are Servants to* Ceſar's *Embaſſador, and doubtleſs when your own Emperor ſhall know how we are abuſed, he will make you ſmart for it.* One of the *Turks*, hearing him cry out ſo boldly: *D'ye think*, ſaid he, *that one-ey'd thing is a Man? No, for certain he is an One-ey'd* Cacodæmon, (for he had a Blemiſh in one of his Eyes.) The *Waywade* alſo, (*i. e.*) the Judge in their Language, perceiving the Boldneſs of the Man, was in a ſtand what to do, but thought it beſt to ſend them to *Ruſtan* for to puniſh them: Thither went the whole Rout, with a pack of Falſe-Witneſſes, ready to give falſe Teſtimonies againſt the Innocent; for the *Turks* count it Meritorious to give in Evidence againſt a *Chriſtian*; you need not Summon them to appear, they came of their own accords, as it hapned in this Caſe: They all cried out before the *Grand Viſier*, That thoſe Rogues had beaten their Judge, and if they

they had not been ſeized, would have drown'd him: My Servants denied the Crime objected, alledging that they were falſly accuſed, and that they were my menial Servants. By this time *Ruſtan* underſtood, that there was more Noiſe than Right on his Country-mens ſide; yet to ſtill the Fury of the inraged Multitude, he told them, He would puniſh them ſeverely, and ſent them to Priſon. The Priſon was a Safe-guard to them againſt the Fury of the Multititude; then he examined Witneſſes, the moſt Credible amongſt them, and found that my Servants were Guiltleſs, all the Fault lay at the *Caddy*'s door. In the mean time I ſent my Interpreters to demand my Servants, but *Ruſtan* thought fit to refer the Matter to the *Divan*, leſt, if the *Sultan* ſhould hear of it, he might ſuſpect, that in the *Caddy*'s Caſe he had been brib'd, and ſo his Injury neglected. I had at this time ſome intimate Acquaintance with *Haly*, to whom I ſent my *Druggerman* with a grievous Complaint, that I might not ſuffer Wrong to the end of the Chapter; *Haly* undertook my Cauſe, and bid me reſt confident that my Buſineſs would ſoon end to my Satisfaction. But *Ruſtan* came not off ſo handſomly, he fear'd that it might be thought that Mony had made him more execrable, and therefore he had rather the Buſineſs had been compounded with the *Caddy*, and wiſh'd me to offer him a few Ducats to appeaſe him, 25 were enough. I gave him Thanks for his Advice,

Advice, but returned anſwer, That if he deſired me to throw ſo many Ducats into the Sea, I would willingly do it for his ſake, but 'twas not Mony in this caſe would do, but Example: *For*, ſaid I, *if this be the Caſe, that he that did my Servants an Injury, muſt be paid for his Labour, a larger Fund than mine would not ſuffice; for if a Man tear his Clothes, if he intended to do my People an Injury, he knew where to have Mony to buy new ones, which was an unworthy thing, and by no means to be indured by me.* Thus were my Servants, by the Mediations of *Haly*, ſent home to me. When the *Bailo* of *Venice* heard of their releaſe, he ſent for one of my Servants preſent, and deſired to know of him, what that Buſineſs had coſt me? *Not a Doit*, ſaid he. Then ſaid the *Bailo*, *If it had been mine, it would have coſt me 200 Ducats before I could have come off.* But the ſorry Judge ſuffered moſt of all; for he was put out of his Office, the *Turks* accounting it an abſurd an hainous thing to be beaten by a *Chriſtian*, as he confeſſed he had been.

As for the Releaſe of the *Spaniſh* Commanders, it was obtained by my Mediation, they were theſe, *Sandaus* Commander of the Land-Forces, and *Leva*, and *Requiſenaus*, the one Admiral of the *Neapolitan*, the other the *Silician* Gallies. In ſhort, I'll tell you how I compaſſed their releaſe: The Peace made between the Kings of *Spain* and *France*, did much trouble the *Turks*, as being Inconvenient for their Affairs, eſpecially conſidering that

that they were not comprehended in it, as at first they thought they ſhould, yet they diſſembled the matter at preſent, but ſought for an Opportunity to ſhew their diſlike thereof. *Solyman* had writ to the King of *France*, that he agreed to the Peace, yet would have him remember, *That old Friends are not eaſily made Enemies*, nor *Old Enemies Friends*.

This Diſguſt of the *Turks* did much advantage my Affairs: To which *Haly* Baſſa's Kindneſs did contribute very much, and *Ebrahim*'s great deſire to ſerve me, and to be thankful to me.

You may remember I told you before, that when *La Vigne* did accuſe me to the *Baſſa*, at the ſame time he forgot not *Ebrahim*, but told them, that he diſcovered all the ſecret Counſels of the *Turks* to me. This *Ebrahim* was the chief *Drogerman*, (*i. e.*) Interpreter of *Solyman*, a *Polander* by Nation, and therefore more hated by *La Vigne*, becauſe in a deadly Fewd that was between *Codognatus* a former Ambaſſador of the ſame King; and in jeſt he ſeem'd to take *Codognatus* his part. I ſhall not trouble you with the Conteſt betwixt them, it being alien to my purpoſe: This is certain, that *La Vigne* was mindful of the Affront, and could never endure *Ebrahim*, but when he had Acceſs to the *Baſſa* every third Ward was againſt him; neither did he deſiſt from complaining till *Ebrahim* was thrown out of his Place: For my part, I was

not much concern'd for *Ebrahim*'s Diſgrace; I had never ſuch an extraordinary kindneſs for him, ſo as to lament his Loſs, for I found him many times croſs to my Affairs; only it troubled me, that 'twas noiſed abroad, he loſt his Place for my ſake. Hereupon I aſſiſted him in his Privacy what I could; for I knew it troubled him, to be thrown out of Office, and therefore I us'd him as an Interpreter or Meſſenger, betwixt me and the *Baſſa* in the Tranſacting about the Peace. And *Haly* admitted him out of Reſpect to me, becauſe he was Degraded without any juſt Cauſe. *In fine*, I never left till I got him ſettled into his Place again; which Courteſie did ſo oblige him, that in Gratitude he ſhew'd me all the good Offices he could, in all Company and on all Occaſions: And he had the greater Opportunity ſo to do, becauſe of the Offence the *Turks* had taken of the *French*, for the making Peace with the *Spaniard*. On which account, when the Noble *Salvatus* was ſent by the moſt *Chriſtian King*, to procure the Liberty of *Sandæus*, he was wholly and abſolutely refus'd. *Sandæus* was in mighty expectation of that Embaſſie, believing he ſhould never be releaſed, if that Negotiation had not effected it; and therefore he was at great Expence to buy Preſents for the *Grand Seignior*, and other great Men upon his Releaſe. All which ſignified nothing, for *Salvatus* went away without effecting any thing: When he was gone, the

Servants

Servants and Solicitor of *Sandans* came to me in a great Fright; and told me, they durſt not acquaint their Maſter with the unſucceſsful News of *Salvatus*'s Interceſſion for his Liberty; for all his Hopes depending thereon, they were afraid the Tranſaction would either make him deſperate, or caſt him into ſome fatal Diſeaſe; and therefore they deſired me to acquaint him firſt by Writing; I refuſed, alledging, That I had not *common Places* enough to draw Comfort from, for a Man in ſo deep a Diſtreſs. For *Sandans* was a Man of a great Spirit, full of Hope, and without any Fear; and Men of ſuch Diſpoſitions, as they hope for what they deſire, ſo if they are diſappointed of their Hopes, they are ſo caſt down, that 'tis hard to raiſe them to any tolerable frame of Spirit.

Whilſt Matters ſtood thus at a ſtand, in comes *Ebrahim* my Interpreter, very opportunely; and falling into diſcourſe about theſe *Spaniſh Priſoners*; he told me plainly, That if I did but demand their Liberty, I ſhould certainly obtain it; and what he ſpake was upon good grounds. He had formerly given me ſome blind Hopes, that I might procure their Releaſe if I ſet my ſelf about it; but I gave but little heed to his Suggeſtion: For not being certain to conclude Peace, how could I attempt ſuch a Thing. Beſides I was afraid, leſt my Interpoſition might hinder the Succeſs of *Salva-*

tus's Negotiation: But he was gone, and *Ebrahim* whom I had ſo much obliged, perſiſted in the ſame Opinion. I began to hearken to him; yet telling him, he ſhould have a care he did not engage me who was his Friend, in a ridiculous Buſineſs; or without doubt I ſhould be laught at if I ſucceeded not therein, the Matter being thought difficult to be compaſſed in common Opinion, and *Salviatus* having attempted it in vain; yet he adviſed me to proceed therein, and amuſed me with good Succeſs.

Upon this Encouragement, I wrote to *Sandæus*, how fruitleſs *Salviatus*'s Embaſſie had been, yet I wiſht him not to deſpair; for if any Credit at all were to be given to a *Turk*, there was good hope of his Affairs; and then I related what *Ebrahim* had told me.

Having laid this Foundation, I advis'd with ſome Friends who were well skill'd in *Turkiſh Affairs*; they wiſht me all good Succeſs, but were very doubtful of them, eſpecially ſeeing the King of *France*'s Ambaſſador had been denyed, and the iſſue of Peace was yet undetermined; and moreover, the *Turks* are hardly ever induced to releaſe great Men; yet I wrote to my Maſter the Emperor, to let him know what Hopes I had, and deſired that I might in his Name beg the Releaſe of thoſe Priſoners. To be ſhort, upon great Gifts and more Promiſes made to the *Baſſa's*, for their Favour in the Caſe; the Day before St. *Laurence*'s Day, all the Priſoners

were

were releaſed and ſent to my Lodgings.

Sandaus and *Leyva* were at great odds one with another, ſo that they would not eat together, but I was forced to ſpread their Tables apart; *Requiſena* did eat with *Leyva*, and *Sandæus* with me: So we went to Supper. The *French Ambaſſador's* Steward came to me, bringing me ſome Letters; *Sandaus* askt of him, If he knew him? Yes Sir, ſaid he, I think you are *Don Alvarez*: I am ſo, ſaid he; Pray remember me to your Maſter, and tell him, that I have obtain'd my Liberty by means of the Emperor's Ambaſſador, and that you have ſeen me abroad with your Eyes: I ſee you indeed, Sir, ſaid he, but ſo, that I can ſcarce believe my own Eyes. *Sandaus* did thus Accoſt him, becauſe his Maſter the *French Agent*, would never believe that *Solyman* would releaſe thoſe great Men at the Emperor's inſtance: And the truth is, before they could obtain their Liberty, their *Mufty* which is as an *Archbiſhop* amongſt the *Turks*, was conſulted, Whether a great many *Turks* might not be releaſed for a few *Chriſtians*; for I had promis'd, that about Forty *Turks* of an ordinary Rank, who were Priſoners with us, ſhould be releaſed for them. The *Mufty* anſwered, That there were two Opinions on the Caſe; one *Pro*, t'other *Con*; but he was for the Affirmative.

It now remains that I acquaint you with the laſt End of *Bajazet*, who I told you before, was put in Priſon by the *Perſians*: Ma-

ny Meſſages had paſſed between thoſe two Princes on that Occaſion; and an Ambaſſador came once from *Perſia* with Preſents, a Tent curiouſly wrought, *Aſſyrian* and *Perſian* Tapiſtry, with the *Alcoran*, and ſome Beaſts of an unuſual ſort; as an *Indian* Ant, as big as any ordinary Dog; a fierce and biting Preſent. The Cauſe of the Embaſſie was pretended to be, the Reconciliation of *Bajazet* with his Father; they were received very Honourably, entertain'd with rich Banquets, of which *Haly* ſent me a part, eight huge munificent Diſhes full of Sweetmeats. 'Twas the Cuſtom of the *Romans* to ſend Diſhes from their Feaſts to their Friends; the *Spaniards* do it to this Day; and the *Turks* from their great Feaſts carry home ſomething, eſpecially if they have Wives and Children; they many times carried home whole Napkins full of good eatable Bits from my Table; and tho' they pretend to Cleanlineſs, yet they would ſometimes daub their Silk-cloaths with ſome Collation-drops.

Let me tell you a Story to this purpoſe, which I know will make you laugh heartily, as it did me at firſt hearing thereof: For we are not ſuch *Cato's*, but yet ſometimes we may ſeaſon our Care with moderate Laughter, which ſhews that we are *Men*.

'Tis the Cuſtom of the *Turkiſh Baſſa's*, ſome Days before their Faſt, (which we call *Lent*) to make a publick Feaſt or Entertainment for all Comers, none are excluded; yet generally

generally none but Servants, Friends, and Relations come: There is a Napkin made of Leather ſpread over a long Tapiſtry on the Ground, full of Diſhes; the Table will hold abundance of Gueſts; the *Baſſa* himſelf ſits at the upper end, and the choiceſt Gueſts next to him, and then the ordinary Gueſts in Ranks till the Table be full. It will not hold all at once, but ſome ſtand by till others have Din'd, which they do in great Modeſty and Silence; and then they drinking a draught of Honey diluted with Water, Salute their Landlord, and away they go; when they are gone, others ſit down in their places, and a third Claſs after them; the Servants ſtill taking off the old Diſhes and ſetting on new. A certain *Baſſa* making ſuch a Feaſt, invited a *Singiack* to ſit next to him; an old Man of the Sect which the *Turks* call *Hayges*, (*i. e.*) Learned Men, ſat next to him: This *Haggie* ſeeing ſuch a plenty of Victuals before him, had a mind to carry home ſome to his Wife after he had filled his own Belly; but looking for his Handkerchief to fill it with Victuals, he found he had left it at home; being then in a ſtraight, he bethought himſelf, and reſolv'd to fill his Sleeve that hang'd on on his Back; but miſtaking the *Singiack's* for his own, he ſtuft it full of Dainties, and ſtops it in with a piece of Bread that nothing might fall out; he was not to touch his Sleeve till he had laid his Hands on his Breaſt or Thigh, and ſo Saluted

his Entertainer as their Cuſtom is; when he had done that, he took up his own Sleeve and finds it empty, at which he was much amaz'd, and return'd home very ſad: A while after the *Singiack* alſo roſe from the Table, and having Saluted the *Baſſa*, at every ſtep his Sleeve caſt out the Dainties it was repleniſhed with, unknown to him; and ſeeing a Train of Junkets behind him, he bluſht for ſhame: The Company fell a laughing, but the *Baſſa* imagining how it came to paſs, deſired him to ſit down again, and ſo he ſent for the *Haggai*; when he came, he accoſted him thus: *I wonder that you being an old Friend, and having a Wife and Children at home, did carry home nothing to them, ſeeing my Table was ſo well Furniſhed.* Truly, Sir, ſaid he, *'Twas no Fault of mine, but I think my* Genius *was angry with me; for I ſtuft my Sleeve with Viands, and yet when I came forth I found it empty.* Thus the *Singiack* was cheated, and the Fruſtration of the *Haggai*, together with the Novelty of the Caſe, occaſioned no ſmall Laughter amongſt all the Company. But to return to *Bajazet*.

His Caſe was deſperate, between an *angry Father* that required to have him given up, and a *falſe Friend*, who pretended to detain him: Sometimes *Solyman* dealt mildly with the *Perſian*, putting him in mind of the League between them, that they were to have the ſame Enemies and Friends: Sometimes he taxed him with War, if *Bajazet* was not

ſurrendred

ſurrendred; and thereupon he placed ſtrong Garriſons on all the Confines of *Perſia*, he filled *Meſopotamia* and the Banks of *Euphrates* with Soldiers, eſpecially the Veteran ones, whom he had employed againſt *Bajazet*, over whom *Mahomet* the third of the Viziers *Baſſa's*, and *Beglerbey* of *Greece* was made General, for *Solyman* was returned home: Moreover he ſollicited the *Georgians* dwelling between the *Hircan*-Sea and *Pontus*, bordering on *Perſia* to Aid him againſt them: They anſwered couragiouſly, That they were not ſtrong enough themſelves to Cope with the *Perſian*; but if he himſelf came upon the Place with an Army, they would then ſhew themſelves Men of Courage againſt the *Perſians* as their common Enemy. The *Hircanians* alſo and the Poſterity of *Tamerlan* were ſollicitous to joyn Arms: *Solyman* himſelf gave forth, that he would go to *Aleppo*, (a City of *Syria*, ſeated on the Banks of *Euphrates*) that from thence he might make War on the *Perſian*: Nor was the *Perſian* himſelf without Fear, for he had often experienced the Dint of *Solyman's* Sword. But the generality of the *Turks* were averſe from the War, and lookt on it as a wicked and deteſtable one, and this cooled the *Sultan*. A great many Soldiers, eſpecially Horſe, forſook their Colours, and return'd to *Conſtantinople* without leave of Officers; and being commanded immediately to return, they did ſo; but ſo unwillingly,

willingly, that *Solyman* plainly ſaw their Averſion from the Service.

Whereupon *Solyman*, ſeeing he could not get *Bajazet* alive out of the *Perſian*'s Hands, (who feared his Revenge if ever he came off clear,) deſcended to the next thing, which was, to have him ſtrangled there, and he hop'd to obtain his end this way; becauſe the *Perſian* had lately acquainted him by Letter, that he had been very remiſs in ſo great an Affair. I have ſent divers Ambaſſadors to you, ſaid he, but you ſend nothing to me but empty Letters, or Meſſengers; and therefore to convince me that you are real in the Buſineſs: Send ſome conſiderable Ambaſſadors of your prime Nobility with whom I may Tranſact, according to the greatneſs of the Affair. As for himſelf, *Bajazet* had been a great Charge to him before he could be taken, and therefore 'twas fit an Account ſhould be had of thoſe Expences. *Solyman* thereby ſaw that Money was requir'd, and therefore by the Advice of his *Baſſa*, he reſolved to take any other courſe, rather than to involve himſelf in an unneceſſary War with the *Perſians*. Hereupon *Haſſan Aga*, together with an old *Baſſa*, one of the Bed-Chamber, was ſent by *Solyman* into *Perſia*: They departed with ample Commiſſion in the midſt of the Winter; they made great haſte, inſomuch that they loſt ſeveral of their Retinue in the way: At laſt they

they came to *Casbia* to the *Sophi*, and desired to see *Bajazet*; they found him in a nasty filthy Prison, his Beard and Hair so long, that till he was shav'd he could hardly be known; but then *Hanan* knew him by the lineaments of his Face, having been brought up with him from a Child, and therefore he was chosen as the fittest Person for this Embassie. They agreed that the *Persian* should be repaid what he had laid out, and should have many rich Presents besides, provided they would destroy *Bajazet*; The *Hassan* returns & gives an account to his Master, who thereupon sent the Expence by him, with the Gifts, who were guarded by the *Turks* to the Confines of *Persia*. Thus *Hassan* again returned to be the Executioner of *Bajazet* with his own Hand, for so *Solyman* had commanded: When the Bow-string was about his Neck, he desired but one thing before his Death, which was, to see his Children, and to take his last leave of them by a Final Kiss, but that was deny'd. This was the end of *Bajazet* and his unfortunate Designs; the way he took to save himself was his Ruine; his four Children under-went the same Fate; the new-born Infant which he left at *Amusia*, whom his Grandfather had removed to *Persia* to be Educated there, when his Father was dead, a trusty *Eunuch* was sent to *Persia* to destroy him too; but the *Eunuch* being tender-hearted, procured a certain Porter, a hard-hearted Fellow, who car'd not what desperate

ſperate Pranks he play'd, to joyn with him to help diſpatch the Child. This Fellow went into the Room, and as he was fitting the String to the Infant's Neck, the poor Child lifted up its ſelf as well as he could, and embracing him in his Arms, offered to kiſs him, which did ſo mollifie his wretched Heart, that he fell down in a Swoon. The *Eunuch* ſtood at the Door, and wondering at the Delay, went in and found the Fellow ſprawling on the Ground, whereupon he was forced to execute the Charge himſelf, and ſo ſtrangled the poor Child. By this Paſſage it appears, that *Solyman* ſpar'd his Nephew hitherto, not out of any Principle of Mercy, but out of an Opinion the *Turks* have, that Matters if they ſucceed well, are pleaſing to God; and therefore as long as 'twas uncertain what the Aim of *Bajazet*'s Deſigns would be, he would not imbrue his Hands in his Childs Blood, leſt if *Bajazet* had ſucceeded, he might ſeem to have reſiſted the Will of God: But when *Bajazet* was ſlain, then he thought God had determined the Controverſie, and that his Son alſo might not be ſpared, leſt the Proverb ſhould be verified, *Of an ill Crow, an evil Egg.* I had a long Diſcourſe with my *Chiaux* upon this Subject when I was in the Iſland (as above-ſaid) and had liberty to Sail from one to the other. It hapned once, that as we were returning in our Skiff, the Wind being againſt us, we could not double a Promontary that reach'd pretty far into the Sea,

ſea, that we were forced to Land and take our Dinner a-ſhoar; for I always carried ſome Provant along with me in the Veſſel for fear of the worſt; and their *Turks* were alſo forced to Land upon the ſame Streſs of Weather: Our Table was ſpread in a great Meadow, my *Chiaux* and my Interpreter ſate at Table with me; mention being occaſionally made of *Bajazet*, the *Chiaux* began to inveigh bitterly againſt him for taking up Arms againſt his Brother. I pleaded for him, and ſaid, he was worthy of Pity, who was forced to do what he did: There was an inevitable neceſſity upon him, either to ſubmit himſelf to a certain Death, or to ſave his Life by taking Arms. However the *Chiaux* perſiſted ſtill to execrate his Undertaking, whereupon I pleaded thus; You accuſe *Bajazet* as Guilty of an horrid Offence, but you acquit *Solyman* the Father of your preſent Emperor, who took up Arms againſt his Father. We do ſo, ſaid the *Chiaux*, and we have reaſon for it, for the Event ſhew'd, that what he did was by God's Approbation, and was predeſtinated in Heaven. If you argue from Succeſs, ſaid I, then the wickedeſt Fact, if it proſper, may be reputed to God as the Author, and then he may be made the Author of Sin, if *Good* and *Evil* muſt be interpreted only by Events. We dwelt awhile on this Diſcourſe, and were very eager upon it, whilſt either of us defended his own Opinion; we alledged many Places of Scripture; *Can*

the

the Veſſel ſay to the Potter, Why haſt thou made me thus? I will harden Pharaoh's *Heart.* Jacob *have I loved,* Eſau *have I hated:* and others of like Import.

The *Turks* that were not far from us, admir'd at what we Conteſted ſo earneſtly about; and after we roſe from the Table, my *Chiaux* went to them; they gathered themſelves in a Ring about him, and I ſaw them hearkning to the Diſcourſe he made, with great Attention; and at laſt, at Noon, they were all ſilent, and Worſhipped God according to their Cuſtom. I thought long till my *Chiaux* returned to me again, that I might know why he prated ſo amongſt his Comrades; I was afraid, tho' he was a fair Condition'd man, yet that he might Repreſent what I had ſpoken to him, to my prejudice: At laſt when the Wind ceaſed, we went Aboard again and followed our Courſe. The firſt thing that I did, was to ask of my *Chiaux,* What ſerious Diſcourſe he held with his Country-men? He ſmil'd, and made me this Anſwer: *We were diſputing about* Predeſtination, *and I told them what you had alledg'd* Con *and* Pro; *bywhich it was plain, that you had read our Books, and was well read in the* Scriptures, *ſo that there was nothing wanting to your Happineſs, but to turn to our* Religion, *which in the Prayers you ſaw us make, we deſired of God.* When News was brought to *Conſtantinople* that *Bajazet* was diſpatched, I was afraid that our Affairs, which were in an hopeful way

way of Concluſion, would now meet with a Rub at laſt; the Misfortune of *Bajazet* might overturn all, make the *Turks* more Inſolent, to undo what was done, and to propoſe harder Conditions. I had paſſed over ſome Difficulties; as the Loſs of *Gerba*, and the Impriſonment of *Bajazet*, and the *Vaivoods* expulſion out of *Moldavia*; but there were two terrible ones, at *Bajazet*'s Death, and he hired another that I'll ſpeak of by and by.

Haly ſent one of his Domeſticks to me, to tell me that *Bajazet* was dead for certain, that therefore I ſhould not defer the Peace, in hopes of his Succeſs: I ſhould remember, that Princes of the ſame Religion are more eaſily Reconcil'd than thoſe of contrary ones are; and therefore I ſhould uſe no more Pergiverſation, nor ſeek Knots in a Bulruſh, as the Proverb is.

This Meſſage troubled me much, yet becauſe I thought that the Relater might be partial, I ſent up and down the Town amongſt my Friends, to know what certainty they had of *Bajazet*'s Death; They all returned me anſwer: *That he was moſt certainly diſpatch'd.* Whereupon I reſolved to pluck in my Sails; there was no hopes for me to obtain better Conditions; it was well if I could maintain my Ground, and ſtick to my former without any change: The Emperor of the *Turks* had ſeen them, and was not much averſe from them; ſome ſmall Alterations were made; ſomething I wiſhed I could

could have added, other Things were dubiously expreſſed, which a malign Interpretation might raiſe Scruples about. I did my endeavour that theſe might be taken out, or rendred and made more favourable on our ſide. My Maſter *Ceſar* had ſeen and approved thoſe Conditions, yet ſtill I could not ſatisfie my ſelf, till ſomething more favourable was added; whilſt I was doing this, I was accoſted with *Haly*'s Meſſage as aforeſaid.

I met alſo with another grievous Rub; ſome Noblemen of *Hungary* had Revolted from the *Vaivoodans* of *Tranſilvania* to the Emperor, (*i. e*) to ſpeak the truth had returned to that Duty, and the Garriſons alſo which they commanded yielded to *Ceſar*. This new Accident might have diſturbed all, for the *Turks* had a ſpecious pretence to alledge, That while Conditions of Peace were on foot once, ſuch Alteration ought to have been made; if Peace were cordially deſired, all Things were to be return'd to their Priſtine State: but let Revolters ſpeed as they pleaſed, what they had poſſeſſed ought to be return'd to the *Vayvode*, their Client and Vaſſal. But *Haly* was ſo far from preſſing this, that one expreſs Condition was, that thoſe Things ſhould be ratified, which he willingly aſſented to. But the Ambaſſadors who came lately from the *Vayvode*, were very much troubled at it, they rub'd upon the gall'd place, and filled the whole Court

Court with their Clamours, that their miſerable Maſter was deſerted, the Law of Alliance broken, and Enemies preferred before ancient Friends. All the reſt of the *Baſſa's* were moved with their Complaints, only *Haly* ſtood firm to me, ſo that the Articles of the Peace were not altered at all. For my part, though I knew that the Terms would be allowed by my Maſter *Ceſar*, yet becauſe there want not Sicophants in Prince's Courts, who go about to obſcure the beſt Services of their Miniſters, eſpecially if Strangers; I therefore thought it fit to leave all to the Pleaſure of my Maſter: I told *Haly*, that though the propoſed Condition did not fully anſwer the Expectation of my Maſter, yet I hoped he would Acquieſce therein, if an Agent of theirs were ſent along with me to explain the Things that were obſcure, upon which any Controverſie might ariſe; and that *Ebrahim* ſeem'd to be the fitteſt Man for this purpoſe, by whom *Ceſar* might write back his full Mind concerning the whole Project; this was eaſily aſſented to. Thus an end was put to this long and tedious Buſineſs.

'Tis a Cuſtom, that when Ambaſſadors upon fair Terms depart from *Conſtantinople*, the Baſſa's do entertain them with a Feaſt in the *Divan*; but I was willing to wave that Badge of eſteem, becauſe I would have all left in ſuſpence, and referr'd to the good Will and Pleaſure of my Maſter.

I had

I had a mind before my departure, to buy ſome gallant Horſes, and therefore order'd my Servants to go often to the Markets, to ſee if they could find any ſuch. *Haly* being inform'd thereof, had ſome of his own brave Horſes to the Fair to be ſold; My Servants had their Eye preſently on 'em, and asking the Price, they told them 120 Duckets, they offered 80, not knowing whoſe they were; which was refuſed to be taken: A Day or two after, the ſame Horſe with two more near as good, were ſent me by *Haly* for a Preſent; one was an *Arabian* ambling Nag, exceeding well ſhap'd: When I gave him Thanks for my noble Preſent, he askt me, Whether I did not think that Horſe which my Servants offered 80 Duckets for, was not more worth? Much more, ſaid I, only they had a Command from me not to exceed that Price, till perhaps ſome ſudden Defect might afterwards ſhew that I had bought Horſes too dear. He adviſ'd me alſo how to Manage their *Turkiſh* Horſes; as that I ſhould give them but little Meat; that I ſhould make but ſhort Journeys at firſt, till they were us'd to the Roads; and that I ſhould make nine or ten Days Journey to *Adrianople*, which us'd to be compaſſed in five: He gave me alſo a choice Veſt wrought with Gold, and a Box full of *Alexandrian* Treacle, the beſt in the World; and a Glaſs full of Balſom, which he highly prized, Complementing me thus: *Any other Preſent*, ſaid he, *are ſuch as Money*

can

an procure; but this is such a rare Gift, that my Master cannot send a choicer to the best Friend or Allies he hath; I got it, said he, *when I was Governour of* Egypt, *which Place I held some Years: there are two sorts of that juicy substance, one which is drawn from the Oil of the decocted Leaves of the Shrub on which they grow which yet is black and not much worth; the other doth distil from the Bark of the Tree when it is cut, which is yellow and genuine, and mine was of that sort.* He desired likewise, that I would send him some Presents, as a Coat of Mail fitted to his large and full Body, and a strong Horse that was sure footed; for he was so big and pursie, that no Horse could be easily found fit to carry him; and with all kind of Varnishing matter coming from the *Maple*, or some other Tree, wherewith our Artists use to inlay their Tables. As for *Solyman*, he gave me no Gifts but common ones, such as other Ambassadors have had at their departure, and such as I received from him formerly at my Audience of leave; only he inveighed against the *Heydukes*, and the Insolency of the Garrison of *Syeth*: To what purpose is it, *said he*, to make Peace here, if they continue the War thus. *I told him*, I would acquaint my Master, and that I did not doubt but he would afford a Remedy thereto, and thus by good Fortune about the end of *August*, I entred upon my desired Journey, carrying with me a Truce of Eight Years, as the Fruits of my Eight Years Abode there,

which

which may be continued for a longer time, unleſs ſome conſiderable Change do happen. When we came to *Sophia* where the Way parts, one to *Rhaguſa*, the other to *Belgrade*, *Leyva*, and *Requiſena*, deſiring of me to part Company, and to go to *Rhaguſa*, that ſo they might more eaſily paſs to *Venice* and *Italy*, and procure thoſe Gifts which they promiſed to ſend to the Baſſa's, and repay the Money they had borrowed at *Conſtantinople*; and that they would ſend Letters of Thanks by me to *Ceſar*, to give him due Acknowledgments for their Releaſe: Which Service they would willingly have performed in Perſon, if their other Occaſions had not hindred. I eaſily aſſented to their Requeſts, and I was the better pleaſed, becauſe *Requiſena* being a very old Man died before he came to *Rhaguſa*: If I ſhould have denied their Requeſt, it might have been thought my Refuſal had contributed to his Diſeaſe.

So that *Sandaus* and my ſelf paſſed the reſt of our Journey without any great Inconvenience; for the truth is, he is a very jeſting Man, and if he be troubled with grief, yet he knows how to cover it, and to pretend mirth outwardly. In our way many Pleaſurable Things offered themſelves; ſometimes we would alight and try which of us could run faſteſt; I being lean could eaſily out-run him who was fat and purſie, as being newly come out of Priſon. As we came near to any Village, *Ebrahim* would ride up to us, (for he

he with his *Turks* followed greatly on Horſe-back) and beſeeched us by all that was dear to us, not to be ſeen on foot by the Villages, for it would be accounted a diſgraceful thing for us amongſt the *Turks*. Upon whoſe Advice ſometimes we would go again into our Chariot, but ſometimes we did walk afoot ſtill.

One of *Sandæus*'s Facetious ſayings, I ſhall not pretermit; when we came from *Conſtantinople* the Weather was very hot, and ſo it continued upon the Way, ſo that it palled my Appetite from Food, a very little ſerved my Turn; but *Sandæus* being a robuſt healthy Perſon did eat like an Horſe, and would ever and anon tell me that I muſt follow his Example and eat like a Man of mettle; yet all his Advice was to no purpoſe, till about the beginning of *October* I drew near to the Borders of *Auſtria*; and there partly on the account of the Country, and partly of the Seaſon of the Year, I began to be more healthy, and to take a larger proportion of Food.

When *Sandæus* obſerved that I had a better Stomach than formerly, he began to vapour over me exceedingly, pretending that 'twas by his Advice and Example that I had learned to eat my Meat, and that I who was ſo many years old had need of him as a Monitor to advice me to take due Suſtenance for my Body; ſo that if he were obliged to me for his Releaſe, I was as much beholding to him

him for teaching me to take my neceſſary Food. In theſe Ludicrous Repartees we came to *Tulna* where we were accoſted with ſome Trouble. *Sandæus* uſed to lye in the ſame Houſe, if it were capacious enough to hold us both, if not, then he took his Lodgings at ſome Neighbouring Houſe, that he might not incommode or ſtraighten me: He was willing to do ſo at *Tulna*, and therefore he deſired that the *Janizaries* whom I brought with me from *Conſtantinople* to *Buda*, to be my Harbingers on the Way, to find out a convenient Lodging for him: One of my Servants and a Doctor of Phyſick, a *Spaniard*, whom *Sandæus* had releaſed at *Conſtantinople* at his own Charge, went along with the *Janizary*. It happened that they lighted on the Houſe of another *Janizary* hard by, who was appointed as Governor of the Place to guard Paſſengers; for the *Turks* uſe to appoint one or two *Janizaries* in every noted Town to protect *Chriſtian* Paſſengers from Violence; by which Office they get no ſmall Profit: But this Man had committed ſome Offence or other, was put out of his Office, and therefore was of a very ſurly & untoward Humour. My People viewed all his Houſe, and not finding it for their turn, were going away; the *Janizary* firſt, my Servant next, aud the Phyſician laſt of all. In the *Interim*, the *Janizary*, Maſter of the Houſe, being walking in his Garden, was told, that ſome *Chriſtian* Paſſengers were ſeeking for a Lodging

ing at his Houſe: Whereupon he threw himſelf into a Rage, with a Club like *Hercules* in his Hand, and without ſpeaking a word, ſtrikes the Phyſician a great Blow on the ſhoulders as hard as ever he was able; the Phyſician to avoid the ſecond Blow, ran out of the Houſe: My Servant looking back, ſaw him lifting up his Club to ſtrike him alſo, but he having a thing like an Hatchet in his Hand, held it croſs-ways over his Head, and ſo kept off many a luſty Blow, till at laſt the Handle of the Hatchet by his often ſtriking began to break; Then my Servant was enforced to cloſe in with the *Janizary*, and was about to cleave his Skull with his Weapon; Whereupon the *Janizary* fled, and my Servant not being able to overtake him, threw the Hatchet after him, which cut him in the Hams, and fell'd him to the Ground; by which Accident my People eſcaped: But the Phyſician cryed out, that he was a dead Man, and that all his Bones were broke in pieces. *Sandaus* heard his Complaint, and though he were vext, yet he could not chooſe but ſmile, as thinking that the Doctor was more afraid than hurt: But that which grievouſly vexed and tormented him, was, leſt on this occaſion he ſhould be carried back to *Conſtantinople*: He was of Opinion that the *Baſſa's* had not dealt ſincerely in his Caſe, but had made only a pretence of Releaſement to gratifie me, but did really ſeek an occaſion to hall him back again there to Rot in Priſon. And

for

for the ſame cauſe he was much offended with that Servant of mine who had wounded the *Janizary*, eſpecially for ſaying, *That he was very ſorry that he had not killed him out-right upon the Spot.* His Words to him were theſe: *Honeſt* Henry, (*for that was my Man's Name*) *Prithee be not ſo Paſſionate, 'tis no Time nor Place to ſhew thy Valour here; we muſt bear Affronts patiently without any juſt Imputation of Cowardiſe; will we, nill we, we are in their Power: This unſeaſonable Paſſion may bring great Miſchief to us; perhaps it may occaſion us to be brought back to* Conſtantinople, *and there our whole Negotiation may be Reverſed, or at leaſt hazarded ſo to be. Thus new Troubles may ariſe, and a new Race of tireſom-labour to be run. I beſeech thee therefore, as for other Reaſons, ſo for my ſake among the reſt, reſtrain thy Paſſion.*

But *Henry* turned the deaf Ear to all his Perſwaſions; for the truth is, he was a ſelf-will'd inflexible Fellow; and when he was angry, not capable to hear Reaſon. *What care I,* replyed he, *if I had kill'd him. What! Did he not deſign to kill me? If but one of his many Blows had not miſſed, he had knock'd me down like an Ox; were I to be blamed if I ſlew him, who would have ſlain me firſt? I am ſorry withal my Heart, I did not give him his Deaths Wound: But for the future* (Take my Word for it) *I'll ſpare never a* Turk *of them all; but if he Aſſaults me, I'll give him as good as he brings, though it coſt me my Life.*

Sandys

Sandaus did not like this ſurly Anſwer: But the *Janizary* who had received the Wound, aggravated the Matter; upon whoſe Complaint, two *Jews* that could ſpeak *Spaniſh*, came to me, and told me, that he was dangerouſly hurt, and if he did not give him Satisfaction, the matter would not ſo ſoon be paſſed over, but would create great Trouble to me. I anſwered them as I thought fit; but becauſe I knew the Calumnies and Guiſe of the *Turks*, I thought it beſt ſpeedily to prevent them; and therefore ſent preſently one of the Youths to *Ebrahim*, deſiring him to let one of his Servants to be a Guide to one of mine to *Conſtantinople*, a ſudden Emergency had neceſſitated this Journey. *Ebrahim* wondred what the matter was, and came preſently to me to know; I told him I deſired a better Convoy from *Hali* Baſſa, otherways I was out of Hopes ever to reach home, for two of my Servants were like to be killed; and then I told him the whole Story with the Circumſtances thereof: *Ebrahim* ſoon perceived how much his own Freehold was concerned therein, and therefore deſired me to have a little patience till he ſpoke with the *Janizary*; to whom he preſently hyed, and found him in Bed; he chid him grievouſly for being ſo abuſive to us, and told him, that I had made Peace with the *Port*; and was in great Favour with *Solyman*, and all the *Baſſa's*, that they had denied none of my Requeſts, but had granted me ſeveral

Conceſſions for my own ſake, and that he himſelf was ſent back to Convey me ſafe into my own Country, and to take Care that I might be Honourably Entreated by the way: That he was the firſt Man that offered me the leaſt Affront; and that I was ſending back one to *Conſtantinople* to Complain thereof; which, if I did, it may coſt him his Head. This took down my *Janizary*'s Creſt, and put him into a terrible Fear beſides.

The next Day we continued our Journey to *Buda*; and the Phyſician notwithſtanding his great Bruiſe, was as well able to Travel as any of us: When we came in ſight of *Buda*, the Baſſa thereof ſent ſome of his own Family, with ſeveral *Chiauxes* to meet us; and amongſt the reſt, there was a Troop of young Men on Horſeback, which drew our Eyes after them in reſpect of the Novelty of their Garb; their Heads were uncovered, and ſhaven upon their Crowns; there was a long Line cut with a Knife, and in the Wound they ſtuck Feathers of ſeveral ſorts; and though Drops of Blood diſtilled down from their Wounds, yet they diſſembled their Pain, and rode merrily on as if they Ailed nothing at all: Juſt before me there walked ſome Footmen, of which, one had his naked Arms a-keenbow, and both of them had a Knife, (ſuch as we call *Oragenſian*) run through their Arms above their Elbow; the one was naked all the upper-parts to his Navel, the Skin of his Loyns being ſo cut in two places

places both above and below, that a Club being run through them, hung down from thence as from a Girdle; another had a Horseshoe nailed to the Crown of his Head, and it was so old, that the Shoe and the Skin grew together.

In this Posture we entred *Buda*, and were introduced to the *Bassa*, with whom in the Presence of *Sandaus*, I had a long Discourse concerning the Validity of the Truce I had made. In the Passage to him there stood those hardy Youngsters who so much undervalued their Pain; casting my Eye upon them, the *Bassa* demanded, what I thought of them? I think, said I, that they are brave Fellows; only they do that to their Skins, which I would not do to my Cloaths, for I had rather have them whole than slash'd. Whereupon the *Bassa* laughed, and dismissed us.

The Day after we came to *Granand*, from thence to *Gomarra*, the Frontier Garrison of the Empire, situated on the River *Wage*; on both sides its Banks the Garrison of the Place with the Seamen, called their *Nassadists* waited for us. Before I passed over the River, *Sandaus* came to me, and embracing me in his Arms, gave me Thanks for compleating his Liberty: He told me plainly, he thought the *Turks* had but dissembled with him, and therefore he was in perpetual fear, lest he should be hauled back to *Constantinople* to dye in Prison; but now being in the Em-

peror's Territories, he acknowledged himself to be eternally obliged to me.

A few Days more brought us to *Vienna*; *Ferdinand* the Emperor was then at the Imperial Dyet, with his Son *Maximilian*, about Inaugurating him *King of the Romans*. I acquainted *Cesar* with my Return, and with *Ebrahim*'s coming, and desired to receive his Commands concerning him; for he had a great Desire to wait upon the Emperor at *Frankford*: His Highness's first Answer was, That 'twas best for the *Turks* to stay at *Vienna* till his Return, for it was not adviseable to carry an Enemy through the very heart of the Country, so long a way as 'twas from *Vienna* to *Frankford*. And on the other-side, Delays were dangerous, and might create Suspicion in the *Turks* for some unfair dealing. As for *Ebrahim* and his Retinue, there was no danger in suffering them to pass thorow the most flourishing part of the Empire; yea it was desirable rather, that thereby they might take an Estimate of the Strength and Greatness thereof, especially having so great an Opportunity at present, to take notice at *Frankford* with how great Unanimity of all the Electoral Princes *Maximilian* was chosen and designed Successor to the Emperor his Father: When I wrote back to the Emperor according to the Purport aforesaid, he assented that *Ebrahim* and his Retinue shou'd come to *Frankford*. We began our Journey

Journey thither by the way of *Prague*, *Banberg*, and *Wirtzburg*.

Ebrahim paſſing thorow *Bohemia* was willing to perform his Court to Arch-Duke *Ferdinand*, but the Arch-Duke would have it *Incognito*. When we were a few Days Journey from *Frankford*, I thought good to Ride a Day or two's Journey before, to acquaint the Emperor with ſome Things relating to my Embaſſy; which I did, and came to *Franckford*, that Day Seven Years but one, wherein I took my Journey from *Vienna* to *Conſtantinople*. I was then receiv'd by my Maſter with all imaginable Kindneſs, not that I deſerv'd it, but 'twas his innate Goodneſs and Cuſtom ſo to do. You may imagine with your ſelf, how joyous a thing it was to me, after ſo may Years to be returned ſafe to the Preſence of my glorious Maſter, who was pleas'd kindly to accept of the Fruits of my Embaſſie; and told me, that I had done all Things well, and that I ſhould find the Effects of his Favour. He came to *Franckford* the Day before the Inauguration, late in the Evening when the Gates were ſhut, and all the following Day they were not to be opened by ancient Cuſtom: But his Imperial Majeſty gave expreſs Command that they ſhould be open'd for the *Turks*. They had a Place aſſigned them, from whence they might behold *Ceſar* Elect to paſs by with great Pomp and Splendour; it appeared to them a Glorious and Magnificent Spectacle, for ſo indeed it

was) to behold amongſt others of *Ceſar*'s honourable Train; three Dukes or Princes, each of which could raiſe a great Army in his own Territories; to wit, the *Saxon*, *Bavaria* and *Brandenburg*: They ſaw alſo many other Monuments of the Dignity and Greatneſs of the Emperor. A few Days after *Ebrahim* was introduc'd into his Preſence, where he declar'd his Errands, and preſented the noble Gifts that the *Sultan* had ſent him. The Emperor had confirm'd the Peace, he rewarded him amply, and ſent him back with large Preſents to *Soliman*.

I am very willing to leave the Court, as not being pleas'd with that kind of life, but ſome private Buſineſſes doth as yet detain me. I know the tediouſneſs of Court-Attendance; much Miſchief lyes under an appearance of Splendor, much of Diſguiſe, but little of Candor is there; all Courts are ſubject to Envy; as faithful Friendſhip is hard to be found, where change of Mind may occaſion a Man's ſudden Ruine: For Princes themſelves are but Men: I have ſeen a Man enter into the Court with a thouſand Attendants, but his Princes Diſpleaſure ſent him packing away ſcarce one in his Company. A Court does not know that which is truly good, till 'tis too late; it is altogether lead by Shows, Shadows, Fallacies, and Popular Miſtakes: As thoſe are fortunate Men who can lead ſuch a Life in ſafety; ſo give me leave to live to the Muſes and my ſelf, and to grow old in a Country

Country Cottage, but with ſome few and truſty Friends; if any life be deſirable in this earthly Pilgrimage, 'tis this, or none at all. Look upon the Court, and you will find there a debauch'd Noble preferr'd before a good Man. So that he that would repreſent a good Man amongſt Courtiers, muſt paint an Aſs amongſt Apes. I ſpeak of common Courts, for I know that our Court, as well as ſome others, are illuſtrated with many Excellent and Noble Perſonages. However, Solitude and Quiet affording Vacation to Study, is preferr'd by me before the Croud and Noiſe of Courts. But I am afraid, leſt the beſt of Princes ſhould ſtop my Retreats. 'Tis true, he gave me leave to depart, but upon this Condition, that I ſhould return when call'd upon. If he commands me to Court again, (for who am I that can withſtand the Deſire of ſo Gracious a Prince:) This one truly Comfort will be left me, that I ſhall behold every Day the Face of the Devouteſt of all Emperors; (or to Phraſe it otherwiſe) to Contemplate the living Image of true Vertue. For aſſure your ſelf, that the Sun never Beautify'd a better Prince then this, nor one who carries and weilds the Scepter more juſtly. Though it be true, that the Majeſty of Empire is a Glorious Thing, yet to deſire Empire, and to carry ones ſelf worthyof it, is more Glorious. I ſpeak not of his Birth, nor the Nobleneſs of his Anceſtors, he needs not ſuch forreign Helps; his

own Vertue is prop enough. Many Emperors have been, though unworthy, rais'd to the Throne; but his own Vertue raiſed him thereunto.

Again, Some have manag'd the beginning of their Reign innocently and juſtly, but ſoon after they have degenerated into licentiouſneſs of Life, and corrupt Manners of all ſorts: Forgetting themſelves to be Men, they would be eſteem'd as Gods, and ador'd as ſuch, endeavouring to be plac'd among the Gods; whereas they were unworthy to be reckon'd in the number of Men. All Men's Necks cannot bear the Burden of an high Eſtate, to which if they are advanc'd, they forget themſelves. 'Tis an hard thing to be able to compaſs all that a Man deſires, and and yet tis as hard to deſire nothing but that which is good. But as for our Prince his Eyes are not dazled by Greatneſs; no Man retains Vertue more conſtantly than he, nor takes greater heed that his pure Mind be not defiled by the hate of his Fortune. He was always of this Opinion, That as Majeſtick Robes do affect the Eyes of Spectators, ſo the Sanctity of Manners ſhould much more incline their Minds. Whereupon he highly ſtudies Piety, is a holy Worſhipper and Adorer of God, and lives always as in his Sight and Preſence; he ſquares all his Actions throughout the whole Courſe of his Life by a Divine Rule an Preſcript: Whatever happens either Proſperous or Adverſe, he looks upon God

God as the Author, and receives it gratefully as proceeding from his Hand. Thus he lives an Heavenly Life even upon the Earth; he is not ignorant, whoſe Image he bears, and therefore all his Words and Deeds are directed for the Publick Good, for which he thinks he was Born, and therefore Prefers it before his Private Advantages; He is ſo Intent herein, that ſome blame him for being over-much addicted to the Common-wealth, and neglecting his own Children and Family: He is extreamly Courteous to all his Subjects, as if they were under his particular Care, and Himſelf the Father of ſo vaſt a Family. What poor Man hath ever deſired his help in vain? Who is there that hath not experienced his Liberality? He thinks that Day loſt wherein he hath not done ſome Good to ſome body. As he is Beneficent to all, ſo he is ſingular kind to his Domeſticks: not a Man of them can ſay, that ever he was neglected by them. He knows their way of Life, the Deſerts, yea and the very Names even of the meaneſt of them: Tho' he be ſo great a Prince, yet he counts it not below himſelf, at convenient Opportunity to warn the Negligent, and put them in mind of their Duty; and if they mend their Manners, to reward them accordingly: So that they depart from him, rather as from a Father than a Maſter. 'Tis alſo his Guiſe, his Cuſtom, when he hath been angry with his Servants for ſome Days, when upon his Amendment he hath

pardon'd him, the memory of the Injury is quite forgotten, he eſteems them as much as he did before. He Adminiſters Juſtice with great Equity, and that to himſelf as well as others, for he thinks it unreaſonable to preſcribe Laws to others, and break them himſelf; or to puniſh them in others, which he allows in himſelf. His paſſions are conquer'd and confin'd within the Rule of Reaſon; his Life is free from Hate, he knows not how to be Angry, nor to reproach others; there is no Man living that ever heard him Backbite, though they were none of his Friends: He never ſpeaks rudely of any Man, and his Speech is alway honourable concerning them in their abſence; Probity is ſafe under his Guardianſhip; but malice, force, fraud, Evil, and bad Manners are exterminated, Offences and wickedneſſes duly puniſh'd. The old *Romans* had Cenſors of Manners impos'd upon them, to retain the People in their Duty; but here there is no need of any Cenſor, the Life of the Prince is Cenſors enough; he is an Example to all, what they ſhould fly and what they ſhould follow. Good and learned Men which may profit the Commonwealth he highly eſteems, with theſe he is Converſant, and laying aſide His Majeſty, Treats them Friendly as his Equals; yea, He Emulates their Vertues without reſpect, whether they were Paternal and Hereditary, or gotten by their own Induſtry. With theſe he ſpends the little time he had left from

Publick

Publick Buſineſs: Theſe are the Perſons highly Eſteem'd by him, as judging it a Publick Benefit to reſtore due Honour unto Vertue. He himſelf being curious by Nature, and deſirous to know ſomething worthy of a Man, has always ſome Queſtions to propound the Learned, and ſometimes he interpoſes ſome witty Querks of his own to the Admiration of his Hearers. Thus he hath got a conſiderable Stock of Learning, ſo that you can hardly queſtion him in any thing, but he can give you ſome account thereof. He is skilful in many Tongues; firſt, in the *Spaniſh* which is his *Mother's Tongue*, next in the *French*, *German*, *Latin*, and *Italian*; He can Expreſs himſelf pretty handſomly in the *Latin*, yet not ſo, but that ſometimes he breaks *Priſcian*'s Head, a Fault blame-worthy in a *Grammarian*, but allowable in an Emperor.

What I have ſaid of him, all Men living know to be true, but perhaps ſome impute this as a Defect, that he is not ſo much given to Alms, nor is not a Military Perſon: For, ſay they, the *Turks* carry all in *Hungary*, and we don't Help nor Relieve them as we ought; we ſhould have Fought them, not Languages, and joyn'd Armies in the Field; that it might be known whom Providence would have to bear Rule: I confeſs this Objection ſavours of Darkneſs, more than of Prudence, and therefore let me fetch the Matter a little higher. I am of this Opinion, That the *Genius* of Emperors

perors is to be judg'd of rather by their Councils, than by their Fortunes or Events, and that by those Councils, the Times, our own Strength, the Nature and Power of our Enemies is to be Regulated. If a Common Enemy well known to us, and Famous for no Victory, should Invade our Borders, 'twere Cowardice not to oppose them if we have Force enough. But if the Enemy be such who seem sent as a Scourge from God, (such was *Atala* of old, *Tamarlane* in the Days of our Forefathers, and the *Ottoman Princes* in our Age) whom nothing can withstand, who lays all waste before him, to Oppose such an Enemy with small and new levied Forces, would not be only Rash, but even Madness it self. *Solyman* comes terrible, I say, by his own and his Ancestor's Successes: He Invades *Hungary* with 20000 Horse, he draws near to *Austria*, and threatens the rest of *Germany*.; his Troops are fetch'd from the very Confines of *Persia*; his Army is furnish'd with many Nations, each of the Three known Parts of the World Conspire therein for our Destruction: He like Lightning strikes down all before him with his battering Army, of the Terror of his Name, he roars and Hovers in our Borders, striving to break in sometimes here, sometimes there. Some Nations of old when they have been threatned with such and such Potent Enemies, have left their Native Country, and have sought out other Habitations. To be unmoved

moved in ſmall Dangers, is but a mean kind of Praiſe; but not to be Terrify'd by the coming of ſo great an Enemy, who has laid Waſte ſo many bordering Kingdoms, ſeems to me an *Herodian* kind of Conſtancy. Amidſt theſe Dangers *Ferdinand* Heroically abides in the ſame Place, he deſerts not his Station; but being of an unconquer'd Spirit, abides in the ſame Seat and State: He could wiſh his Forces were ſufficient to put all to the hazard of a Battel, and that nothing of Madneſs were imputable to him upon that account; but Prudence doth moderate his generous Efforts: He ſees with what a great Hazard of his Faithful Subjects, and the Ruine of all Chriſtendom, an unſucceſsful Battel will be fought, and that the Publick ſhould pay for his Raſhneſs, is very unwilling; he conſiders how unequal the Combat would be between 25 or 30000 Foot, with a ſmall number of Horſe, and 200000, ſupported with a veterate Body of Foot, what Hopes there may be of Succeſs in that Caſe, the Example of former Times, and the Blood-ſhed at *Nicapolis*, and at *Varna*, and the Fields of *Mohach*, as yet white with the Bones of Chriſtians ſlain there, do ſufficiently inform us. 'Tis the part of a fooliſh Commander without duly weighing his own and the Enemies Strength to ruſh into Battel, where his Loſs can be only excus'd with an unwiſe, *I had not thought*. 'Tis all in all what the Enemy is with whom we are to cope, wherein if you will

will not believe, yet you may believe the graveſt Author that ever wrote of Military Affairs; ſuch was *Ceſar*, he counted it a Happineſs to *Lucullus* and to *Pompey*, that they had to do with a ſloathful Enemy, over whom they got Victories without Duſt or Sweat; and when he himſelf had obtained ſuch an eaſie Victory over *Pharnaces*, he was wont in jeſt to ſay, *I came, I ſaw, I overcame:* But if he had had to do with the People of thoſe Countries, then Effeminated by Luxury, but now hardned by Want, Frugality, Hunger, Cold, and Severity of Diſcipline, unto all Patience and Audacity, he would have told us another ſtory. Hence it is, that *Livy* reaſons upon good grounds, that *Alexander* the *Macedonian* would not have had the ſame Succeſs againſt the *Roman Enemy*, as againſt the *Perſian* or Womaniſh *Indian:* There is a great deal of difference between a Warlike and a Luxurious People, and unaccuſtomed to Arms. 'Tis true, the Multitude of *Perſians*, ſtruck an Admiration, *That there was more Toil in Killing, than in Overcoming them.* And in my Judgment, *Hannibal's* Three Victories at *Trebia* at *Thraſymine*, and at *Canna*, did far Exceed all the Exploits of *Alexander:* For why? the one overcame Valiant Warriors, the other had to do with the ſloathful People.

Fabius maximus had as much Courage, as *Titus*, *Sempronius*, *Caius*, *Flaminius*, or *Varro*; but he had more Judgment: That great Commander

mander knew that he had to do with an Enemy educated in the Camp, always vers'd in Arms, skilful in Military Diſcipline, who by a ſingular Fate or Felicity, had obtained many Trophies; and therefore he was not raſhly to Venture all, but to uſe Delay to weary him out; that was the only Hope left againſt ſo great an Enemy to evade his Aſſaults, and to drill on the Combat till an Opportunity was afforded for a Remedy. In the mean time, he was to be watch'd, reſtrain'd, and as it were, nibbl'd at; wherein he was ſo happy, that *Fabius*, one as much Renown'd as *Scipio* himſelf, who ended the War againſt *Hannibal*; for who knows whether *Scipio* would have ever overcome him, if *Fabius* had not firſt ſtopt the Courſe of his Victories; to overcome by Prudence is as highly to be priz'd, as to overcome by Force. The former have nothing common with Beaſts, but Force has.

The Emperor *Ferdinand* had the ſame Deſign with *Fabius maximus*, if his and *Solyman's* Forces had been equal; his firſt Work would have been, to put all to the hazard of a Battel; but the inequality conſider'd, his next Deſign was, to ſtop an over-flowing Flood in Walls and Banks, and herein employ'd his utmoſt Endeavour. 'Tis about Forty Years ſince *Solyman* in the beginning of his Reign took *Belgrade*, ſlew *Lewis* King of *Hungary*, and thereby promis'd himſelf the poſſeſſion of that and other Countries; in hope where-

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of he Beſieg'd *Vienna*, and renewing the War, he reduc'd *Ghnitzium* again, threaten'd *Vienna* at a diſtance. But what did he get by this great Preparation of Arms, his vaſt and innumerable Forces? He was forc'd to ſtick in that part of *Hungary* which he had already taken. He that was wont to Conquer vaſt Kingdoms by one Expedition, did now ſubdue only ſome weak Caſtles and ſmall Towns, which coſt him dear: 'Tis true, he ſaw *Vienna* onee, but never after: 'Tis ſaid, that *Solyman* wiſh'd his Life to be prolonged, to ſee three Things finiſh'd; *viz.* The Structure of his Temple, a ſumptuous and magnificent Work; the repairing of the old Aqnæducts to bring Water enough into *Conſtantinople*, and the Conqueſt of *Vienna*; the two firſt he hath accompliſh'd, but at the third he ſticks, and I hope ever will; ſo that he always calls *Vienna*, his *Ignominy* and *Diſgrace*. But to return.

The Emperor *Ferdinand* may doubtleſs be Regiſter'd among the famouſeſt Captains, for though he had far leſs Aid than the Danger requir'd; yet he was Maſter of himſelf, and principally by his Courage, he hath endured ſo great an Impreſſion of a Powerful Enemy for ſo many Years together: So that he deſerves a greater Praiſe for the preſerving a great part of *Hungary* for better Times, than many Warriors do, who with multitude of Military Preparations, and favourable Opportunities have got many Victories over Kings

Kings and their Armies, The leſs Aſſiſtance he hath had in a neceſſary Time, by ſo much the more, the Valour of his Mind hath more Eminently appear'd: Whoſoever doth not put all upon one Event and the height of Happineſs, not conſidering the Power of the Enemy, and the ſeaſonableneſs of Aſſaulting him, muſt needs conclude, *That 'tis next to a* PRODIGY, *that the Kingdom of* Hungary, *diſtracted with long Diſcord, was able to be defended ſo long, and that all of it is not already brought under the Yoak of ſo powerful an Enemy: 'Tis God's great Mercy, and our Princes infinite Care that hath prevented it, whilſt he is Combating with one Difficulty, another ariſes in view, greater than the former. The Enemy is in ſight, Friends afar off, the Auxiliaries of his Brother* Charles *too far off* Germany; *though next to the Fire, yet weary in ſending of Aid; the hereditary Countries exhauſted by Contribution, and the Ears of many Chriſtian Princes deaf when Aid is deſir'd of them; would rather do any thing, than that which is incumbent upon them; upon that he is forced to ſuſtain the Enemy only with his own Arms, with the aſſiſtance of ſome* Hungarians, Auſtrians, *and* Bohemians, *and ſometimes by hiring ſome* Italian *or* Spaniſh *Soldiers at a vaſt Expence; he maintains the Confines of* Hungary *with Garriſons fifteen Days Journey long; ſo that he had always Soldiers in Pay, even in time of Truce: A Truce is ſometimes neceſſary, and when the coming of a Tyrant is fear'd, and the Time affords not the*

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Opportunity of Reſiſtance, 'tis ſeaſonable to ſend Embaſſies, and to mitigate him at preſent, that ſo great a Calamity may be averted from miſerable Hungary.

Whilſt our *Prince* is exerciſed with theſe Fears, he can hardly ſleep a whole Night together, he watches for the Good of the Common-wealth; ſo great a Matter requires a perpetual Vigilance and conſtant Care: And do not you think I flatter him? what I write is as true as Hiſtory. He hath but few Aſſiſtants in his Government, but very good Men; the chief of whom, not unknown to you by Name, are, *Johannes Tranezed*, *Rudolphus Harva*, both Eminent for their Faithfulneſs and Prudence.

I ſhall diſmiſs you after I have acquainted you with our Prince's private Deportment, he riſes every Day at Five a Clock in the Morning, even in the coldeſt Winter Months; and firſt, he performs his Prayers to God, then he goes to the Council to Treat of Matters pertaining to the Publick Good, till Dinner-time; he follows the ſame courſe in the Afternoon, till Supper-time: I mean his Counſellors Supper, not his own; for he himſelf never Sups, eating but once a Day, and that ſparingly too; and he is as abſtainous in Drinking; only he cloſes his Dinner with a double Glaſs of Wine; he paſſes the Night chaſtly ever ſince the loſs of his Royal Conſort: He can't endure Toys nor Trifles, which others are taken with; He will have nothing

to

to do with Jeſters, Fools, Paraſites, the common Delights, and yet Plagues of Courts: He hates Idleneſs, he is a very great Huſband of his Time, if he has any to ſpare from publick Buſineſs, which is but rare; he ſpends it in Conference with good and learned Men, who are his great Delight, and do ordinarily attend him while he is at Dinner, mingling Diſcourſes concerning ſeveral Things. I believe that ſeveral of the Commons would not change their Life for his, 'tis ſo ſtrict and ſevere: What Man is there that does not ſet apart ſome part of his Time to indulge his own *Genius?* Who would willingly deprive himſelf of all Delights? To whom would it not ſeem irkſom to grow old in perpetual Care and Buſineſs. This ſeems like a Servitude, not a Domination: But our Prince is of another mind; neither doth he diſſemble it in his ordinary Diſcourſe: He ſays, He was Advanc'd to ſo great an Office by God, not for his own ſake, that the Reins of Government were not put into his Hands to wallow in Pleaſures and Delights: The caſe of Succeſſion in Kingdoms and Empires, differs from the condition of private Inheritances; in theſe latter no Man is deny'd to indulge himſelf in the Conveniencies of his Patrimony. But ſo many Nations are intruſted to him by God, that he might have the Care and Labour, and they the Benefit of his Care, ſo that they ſhould obtain Reſt and Quiet by his Sweat.

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In Hunting alone he ſpends a little time, not ſo much for Delights-ſake, as for Health; as when he finds his Body to decay, and his Mind to ſink, by continual ſitting many Days together, he chooſes one Day to refreſh himſelf with the freer Air in the open Field; and that Day early in the Morning, and in Winter ſome Hours before Sun-riſing, whatever Weather ſoever it be, he goes abroad to Hunting, and ſometimes he does it in the Afternoon; for I remember when I attended him at Dinner, I heard him ſay; *I have done my Duty this Day*; I have diſpatch'd all Buſineſſes that are on the File, I will ſpend the reſt of the Day on the Care of my Body. Thus he returns late at Night with the ſlaughter of a Boar, Stag, or Bear, and betakes his wearied Limbs to reſt, without Eating or Drinking. Let no Man then upbraid with the want of *Trajans*, *Veruces*, and *Theodoſius*'s; thoſe Miracles of the Ancients in our Days: I dare take my Oath, that there is more true Vertue in our Emperor, than there was in all of them put together. But the Admiration of ſo great a Man tranſports me; 'Tis not my Deſign to ſpeak of his Merits, they require a Volume not an Epiſtle; beſides they require an Ingenuity far exceeding mine; and therefore my end was only to put you in mind of theſe Things, *that you may know what Maſter I ſerv'd.* I cloſe all with this publick Prayer, *That he may return late*

to

to *Heaven*, *whose Vertuous and Sanctimonious Preſence, alleviates the Miſeries of our Age.*

Concerning the *Greek-Books* which you enquire after, and the Rarities, and the wild Beaſts of an unuſual kind, which you hear I have brought back; they are hardly worth the mentioning: Amongſt them, there is one *Ichneumon* very gentle, which is known for its cruel hate with the *Crocodile* and *Aſps*; I had alſo a *Weazle* of that kind, as they call *Musk-Cats*, very beautiful; but I loſt that on the way: I have many brave Horſes, ſuch as no Man ever brought from thence before, and ſix She-Camels: I brought back no Shrubs, nor Herbs, but in Picture, which I left in the Care of *Mathiolus*, with ſome other Things, many years ago. I ſent him Tapeſtry and Linnen after the *Babylonian* faſhion, with Swords, Bows, and other Trappings: I have alſo many other Things made of Horſe-Hides, curiouſly wrought after the *Turkiſh* faſhion; 'twas better to ſay, I had them; for in ſo great an Aſſembly of principal Men and Women at *Francfort*, one ask'd one Thing, and another another; ſo that I have but a ſmall matter left: the reſt of my Gift was well beſtow'd; but I was ſorry that I was prodigal of one Balſom, Becauſe Phyſicians call the truth of it into queſtion, as not anſwering all the Marks that *Pliny* gives of it: Whether it be that the force of thoſe ancient Plants from whence it flows, be weakned by age, or from any other cauſe; this I know

know for certain, that it flows from Shrubs in the *Mattarean Gardens* near *Cairo*.

Before I left *Conſtantinople*, I ſent one *Albercarus* a *Spaniſh Phyſician* into *Lemnos*, on the Sixth Day of *Auguſt*, to be preſent at the digging out that noble Earth, deſiring him to write me the certainty concerning its Place, Origin, manner of Extracting and Uſe, which I know he will do, if he be not hinder'd: I had a mind to go thither my ſelf to be an Eye-witneſs thereof; but the *Turks* not giving me leave, I deputed him in my ſtead: I bring back alſo abundance of old Coins, the chief of which I ſhall preſent my Maſter with. Beſides, I have whole Waggon-loads, if not Ship-loads of *Greek Manuſcripts*, and about 240 Books, which I ſent by Sea to *Venice*, from thence to be carried to *Vienna*: I deſign them for *Ceſar*'s Library; there are many of them common, but ſome choice; I rummag'd every Corner to procure ſuch kind of Merchandize as my laſt gleaning.

I left one behind at *Conſtantinople*, all very well written in great Letters; it was *Diaſcorides*, with the Figures of Plants, wherein there were ſome few Things of *Cretiva*, and the Book of Birds; 'tis in the poſſeſſion of a *Jew*, the Son of *Hammon*, who in his Life-time was *Solyman*'s Phyſician: I deſir'd to buy it, but the Price frighted me, he rated it at 100 Duckats; a Price fit for *Ceſar*'s Purſe, not mine; however I will not ceaſe to

preſs

preſs *Ceſar* to redeem ſo Famous an Author from that Bondage: 'tis very much injur'd by Time, and ſo eaten with Worms on the out-ſide, that a Man will hardly take it up if it lay in the Streets.

But enough of Letters, you may expect my ſelf very ſhortly; I ſhall reſerve what remains till we meet: In the mean time, do you take Care to provide ſome good and learned Men, by whoſe Converſation and Diſcourſe, I may wipe away all that tedious Irkſomneſs remaining in my Mind, from my long abode among the *Turks*.

Franckfort, *Decem.* the 16th. 1562.

Farewell.

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BUSBECKEUS HIS ADVICE About the Method how to manage WAR againſt the TURKS.

WHen the City *Sardis* was taken by *Caius* King of the *Perſians*, his Soldiers were ranſacking it, & Slaughtering the Inhabitants in every Quarter: It is Recorded, That one of *Cyrus*'s Soldiers broke into *Creſus*'s Bed-Chamber, the King of *Lydia*; and not knowing who he was, drew his Sword, and would have ran him through: At which Accident *Creſus*'s Son was very much moved, but till that time was Dumb and could not Speak. But behold the Strings of his Tongue were ſuddenly

ſuddenly looſed, crying out, he ſpake ſome words, which deterred the Soldier from ſlaying the King. Thus filial Piety, and the Groans of his Father's Danger, made him able to ſpeak, whom Nature had made Speechleſs till that very time: The like Providence, though on a different Occaſion, hath happened to me, whom Love to my Country will not ſuffer me to be any longer mute, no though I am but a rude and unskilful Orator, and who never yet offered any thing to Publick Cry: But the extream Hazard of my Country compels me now to roar and cry out; not that I think that I can thereby daunt the Enemy from cutting our Throats: (For his Savageneſs is ſuch, that he will not be frightned hereby;) but that I may warn *Chriſtian Princes* to take heed to themſelves, and that I may warn my Country-men, that whilſt Time laſts they would Aid one another, and conſult their Safety: For (O Heavens!) what miſchievous Unhappineſs is this, and what a Womb of Miſeries, that barbarous Enemy the *Turk* having Conquered Nations almoſt without number, bythe Ruine and Deſtruction of ſo many Kings and Kingdoms, hath opened his way to us alſo, and points his Sword at the very Throat of our Country; yet truly we are not concern'd, nor ſtir not at all to Aid diſtreſſed *Chriſtendom:* If Fire break out in the City where we live, every body leaves the Care of his private affairs and uſeth endeavours to quench

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it: But we, alas, that would be accounted Lovers of our Country, yet in this her Jeopardy, we do ſhew our ſelves only Idle and Sluggiſh Spectators; her beauteous Love which the Enemy will ſoon ſpoil, our Worſhip and Religion, which he will ſoon make us to abjure, and the ſilent Supplication of our Wives and Children, that we would not ſuffer them to be hauled into the baſeſt of Slaveries, do no way affect us. The ſloathfulleſt of all Animals when they find their Young to be in danger, will not be reſtrained by any force, but will run through Fire and Water to help them. And ſhall we on the contrary, though valiant Men, betray our Poſterity, and expoſe them to the Injuries and Abuſes of ſuch cruel Enemies for want of our Aſſiſtance to Relieve them. For pray tell me what other Hopes can you have? what Defence? what Safeguards? Can you place any Hope in the Goodneſs and Clemency of that Enemy, who ſince he publickly ſhewed himſelf upon the Stage of the World, hath cauſed Rivers of Humane Blood continually to flow? Or can you put any Confidence in his Equity and Moderation? Alas, he values not Peace nor Leagues, not a Straw, no Common Laws of other Nations are a jot regarded by him, no Modeſty, nor no Conſideration of that which is Honeſt does keep him within his Bounds: He will violate his Faith, his Oath made to any man that is a Chriſtian, when it is for his own Advantage;

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he thinks it ſo far from being a Sin, that he counts it a pious and a ſacred Thing. Beſide, his profane Religion ſtirs him up againſt us; the Emulation of his Anceſtors, and the deſire of inlarging his Empire, puts Arms into his Hands; and that curſed and inſatiable Thirſt after all our Eſtates hurries him on upon us. For we are quite beſide the Cuſhion if we imagine that either our Conſcience, or our Forgetfulneſs of Injury received, will contribute at all to our Security; no, the modeſter we are, and the more obſervant of Peace and of Leagues, and of that which is juſt and right, we ſhew our ſelves to be, by ſo much the more we ſhall provoke the Inſolency of this Enemy againſt us; for we owe not theſe things to our Valour or Goodneſs, but to our Fear, Sluggiſhneſs, and deſpair of our own Affairs. And the truth is, we have no reaſon to put any Truſt in our Enemy, if we have none in our ſelves; and in this caſe, what remains but we do as Men that have received the Sentence of Death, quietly to prepare our ſelves for our laſt Stroke, with blinded Eyes to receive the Blow. And if you ſhould imagine that either his Force or his Fortune ſhould fail him, we may anſwer our ſelves, by conſidering that from an obſcure Original his Victories obtained both by Land and Sea, and that in a very ſhort ſpace of Time have made him Famous all the World over? The Fire began by him, from ſuch beginnings he hath almoſt conſumed the

greateſt part of the World. The Eaſtern People being wearied by him do dread his Arms; as the *Aſſyrians*, *Barbarians*, and *Americans*, the Edge of whoſe Sword even the *Sythians* themſelves now alſo have often felt, and the *Ethiopians* too in another part of the World, who were formerly ſecured by the Heat of the Country, I need ſay nothing of *Europe*, for we have ſeen *Belgrade* taken, *Vienna* Beſieged, and Preys driven even from the Gates of *Lintz*; Such towards our Deſtrnction hath *Solyman* alone been able to make, beſides his other Victories: But alas, 'tis the Guiſe of our Chriſtian Kings to continue Peace among themſelves from Generation to Generation, though it be but for a Spot of Land, whereas every ſingle Emperor of the *Ottomans*, (I ſpeak it with as much Grief as Truth) have heaped up KINGDOMS upon KINGDOMS by their Victorious Succeſs: So that as many Countries as thoſe once flouriſhing Nations, the *Aſſyrians*, the *Perſians*, the *Macedonians*, and the *Romans*, ſo Comprehended within the Bounds of their Empires; the *Turks* alone now ſeem to poſſeſs. And will not all this make us to ſee our Danger? What Sea is there? what Mountains? what Deſarts? what remnant of People between them and us, from whom we can expect any Relief againſt their Injuries? No, all is loſt and ſpoiled. Alas, their Swords are at our very Throats, who ſhould have ſtruck a Terrour to us at a far

greater

greater diſtance; ſo that now the very Blood of our Country, and our own laſt Breath, is like a Sanguinary Quinſie, and we have not this crum of Comfort left us, which is oftentimes found even in the greateſt Calamities, that we can have any ſolid ground of hope, that theſe our Miſeries be not long lived. Other Barbarous Nations have oftentimes brought grievous Calamities on many Chriſtian Provinces by ſudden Tempeſt; thus the *Goths*, *Vandals*, *Huns* and *Tartars*, have over-run many Countries, and brought great Havock upon them; which Miſeries ſeemed the more tolerable, becauſe there was hopes that they would not be perpetual: And therefore after the Storm was over, thoſe Places which were Weather-beaten and almoſt deſtroy'd, did again recover their former Splendor. But this Enemy is ſo watchful, and obſerves that ſtrict Diſcipline and Courſe, in preſerving the Places that he hath gotten, that when he Rules and Reigns, and hath once ſet his Foot, he ſuffers not himſelf to be removed from thence: So that to ſpeak by way of Alluſion, That Corn can never ripen again, whom once his Horſes heels hath trodden to the Ground. So that it is hard to diſcern, whether he be more happy in acquiring, or more reſolute in maintaining his Conqueſts.

Seeing then we are ſurrounded with ſo great Dangers, Why do we not lay our Heads together? Why do we not try all

ways, and turn every Stone? Why doth the ingenious Neceſſity which would effect admirable Works, lie ſtupid and dormant in us? The wildeſt of Beaſts may be our Authors in this place, apprehending themſelves in the greateſt danger; how ſtrongly will they ſtrive for their own liberty, who in a caſe of Life and Death, will valiantly ſet up and attempt any thing for their liberty; they will try all means, that ſo they may find a way to eſcape: In fine, They will loſe their Life rather than their Liberty.

But perhaps ſome may make this Objection, What then do you adviſe to ſecure the preſent State of Affairs, againſt the Dangers and Miſchiefs that hang over our Heads? It is eaſie for any body to do: But what Remedy is there for it? This is the Queſtion we ask of you; ſpeak ſomething to this Head if you can ſay any thing.

I anſwer, I will take you at your word, and will declare my mind, and that in ſhort: Firſt is to be uſed Arms; Arms muſt be oppoſed to Arms; nothing can well be done without Arms; the Safety of our Country is to be maintained by Sword and Buckler, or we muſt all Periſh, every Man: This is as true as the Goſpel, but God forbid that it ſhould be; let us rather fly to our Arms, which are not hid under Ground; and if they were, yet we were with great Diligence to pluck them out; neither are they to be far fetch'd from re-

mote Countries, but they are near us, they are ready, and, if we will our ſelves, we have them in our hands. There are gallant Men enough bred up amongſt us; we have a numerous Youth fit for War, who are ready to ſpend the laſt drop of their Blood for their Country and for their Religion: We want neither Horſes, nor Iron, nor Gold, nor Forces, nor Engines, nor great Guns, nor other Utenſils for War; the Divine Bounty hath largely ſupplied us with a conſiderable hand, with all things neceſſary to undertake and perfect great Deſigns, provided always that we do not refuſe to make uſe of them. I ſay, we want only Will, and force of Hands, which we ought ſeaſonably to apply, while a competency of Strength remains, and before all things run to rack irreconcilably; for otherwiſe we may look back upon neglected Advice, when it is in vain and to no purpoſe; and then we ſhall be ſerved as thoſe Sick Men, who whilſt it was ſeaſonable, and their Strength entire, did even kick at the mention of Phyſick; and could by no manner of means be perſwaded to make uſe of Healthful Potions in ſeaſon; but when the opportunity is paſs'd, and the Diſeaſe is come to the heighth, that their weakned Bodies cannot bear Phyſick, then they ſeek for the Phyſician and his Remedy to no purpoſe. Their Example ought to forewarn us before the Enemy hath wounded us all over, and whilſt no Wounds are Mortal, and whilſt we have

yet ſome Blood left in our Veins; to apply a Remedy in time; that is, to haſten to our Arms; to prepare our ſelves vigorouſly for our Defence.

If we do thus, then we may make our Supplications to God, and may fairly hope that he will not turn his Back to us; but if we pretend Piety as a Cloak for our Sloathfulneſs, think to take a ſhorter cut, which is, to implore the Divine Aid againſt the Miſchiefs that hang over our Heads by Prayer, without our own Pains, Labour and Study, certainly God will turn the Deaf Ear to ſo unjuſt a Petition. No, we ought in the firſt place to do our own Duty, and to fill up the Meaſure of Diligence, Stoutneſs and Valour, which God hath given us principally for this end and purpoſe. We ſhould imitate the Husband-man, who doth in vain expect a plentiful Harveſt from God, unleſs he firſt Plow, Sow and Reap. God hath appointed a ſure and fixed Order in theſe Sublunary Things, which by no means ought to be ſlighted or neglected; hath propounded many Rewards to Pains-taking, Diligence, Aſſiduity, Cunning, and to Virtue; which he hath denied to Sloathfulneſs. Would you be a Scholar, would you underſtand Muſick, Aſtronomy, or the Mathematicks, you muſt firſt take pains to learn them, and that with might and main? Heaven will not Inſpire you with theſe things if you be Idle; no, you muſt take Pains to attain them in that way.

and

and by thoſe deſigns which God hath appointed; he hath given you means to attain them, provided you be not wanting to your ſelf; make uſe of them in the firſt place, and then God will give you his Bleſſing and Increaſe. In the like manner, would you defend your Country, would you conquer your Enemy, and would you enjoy Victory, you will never be able to do it by ſitting Idly and Sloathfully at home; no, you muſt up and be doing, take Arms in hand, and exerciſe diligently therein; you muſt confine your ſelf to Toil, to Heat, to Drouth, to Hunger.

Being thus accoutred you may implore the Divine Aid; thus you may go hopefully on into the Field, for you have done that Duty, and you have duly uſed the Means which God hath vouchſafed you; you have obſerved his Order, and have not deſpiſed the Laws which he hath fixed; and in this poſture we may commend the Iſſue of the thing, by our devout Praiſe, and Integrity of Life, to his Clemency and Goodneſs. For Victory is not in our Power, but it is God's Privilege alone to beſtow it; and yet ſometimes we ſee that thoſe are made Partakers thereof, who do not lawfully and in due order ſeek it of him: And if it happen otherwiſe ſometimes (which it ſeldom does) it is next to a Miracle; for we ought not to tempt God, nor to undertake any thing raſhly. And in my Judgment *Cato* ſpoke very pertinently, when he exhorted the Senate to take Arms againſt *Catiline*, in

theſe words, *It is true, the matter is dangerous, but you do not fear it, though you ought greatly ſo to do: But ſuch is your Sloathfulneſs and Effeminacy, that you dally with it, looking one upon another, as if you truſted in Mortal Gods for your Safety, who have oftentimes preſerved this Common-wealth in the greateſt of Dangers. I muſt tell you, that the Aid of God is obtained, not by bear Wiſhes and womaniſh Complaints: No. But if we be Vigilant, if we be Active, if we take Advice, then all things will ſucceed proſperouſly: But if thou give up thy ſelf only to Wiſhings and Wandrings, it is in vain to ask help of the Gods; they are angry, and will ſpit in thy Face. Let us therefore do what belongeth to us, let us ſtand armed in our Camp ready for the Work and Onſet, and then we may lawfully implore God's Aid and Aſſiſtance.*

But here ſome Good and Thinking Men lay a Block in my way, alledging, That this Method to heal our publick Calamities, hath been oftentimes tried, but never ſucceeded: And that Chriſtians, as often as they have joyned Battle with the Turks, have been worſted by them.

I own the Objection, and acknowledge that there is great weight in it; and the Truth is, my chief Deſign in writing this Monitory, was to give a full anſwer thereunto. You ſay that we have hitherto prevailed by Force of Arms little againſt the Turks; grant that it is ſo: But pray tell me what Arms we have uſed? It is worth our while to dwell a little upon

upon this Point. When publick Fame had informed us, that the Turk, with a numerous Army, was infesting our Borders, and drawing near towards us; it is true indeed, we endeavoured to gather Forces also; but what Forces were they, or what manner of Soldiers did we List; Were they Victorious? Were they such whose Valour had been proved in former Battels, and which had been accustomed to Conquer? By no means, but rather Men of quite another Gizard: Drums were beaten up all over the Country, and at their Sound there came in Men higly pigly for hope of Gain; perhaps three to one of them had hardly wore a Helmet before, or ever looked an Enemy in the Face: And the rest were the Scum of the Country, as Thieves, Debauchees, Gamesters, Men over Head and Ears in Debt, and such-like.

Excepting only a very few, who were not at all influenced by the Justness of their Caule, nor by their Love to Religion, nor desire to exercise their Valour, but by a Licentious Impunity for Drinking, Diceing, Plundering, Whoring, and committing Sacrilege; and in a word, whom all manner of Flagitious Wickedness brought together. With such a Rable-rout, or rather with the Horridest or worst of Mortals, hateful both to God and Man, do we begin this Sacred War against so great an Enemy. Hence it is, that our Camps do seem rather a Riotous Wake, than a Convention of Soldiers; for amongst them Luxury,

ury, Corruption, Luſt, Impurity, Drunkenneſs, Tumults, Brauling, and Blood-ſhed, turn all things up-ſide down. And yet this is the goodly Soldiery (forſooth) that we are to raiſe at great Charge, and alſo to fetch from far with much loſs of time, when the matter requires the greateſt ſpeed imaginable. The Luxuries of *Campania* broke the Army of *Hannibal's*, which before was hardy and accuſtomed to Toil: But as for us we have need of no *Campania* to debauch us, for our Soldiers do bring Effeminateneſs and Feebleneſs enough into the Army when they are firſt Liſted. And therefore if they meet with no Enemy to fight with, yet in the ſpace of a Month, either the Heat of the Dog-days, or the firſt pinching Winter Colds, do deſtroy our Troops, though never ſo great. And can we wonder, if with ſuch Soldiers as theſe, we can obtain no Succeſs againſt ſuch a Well-diſciplined Enemy? Alas! If any of us have a private Grudge one againſt another, or if we are to travel through a place infeſted by Robbers, we do not go hand over head as they ſay, but we commit the guard of our Perſons to ſuch Spectators as will ſtick by us: Beſides if any Buſineſs happen of more than ordinary weight, we uſe not to commit the Management thereof to any, but Men of great Experience and Skill. But in this grand Affair, where the Safety of all is at Stake, we are ſo careleſs, that either we ſend forth an unſuitable Soldiery, or elſe ſuch as is almoſt conquered

conquered before it looks an Enemy in the Face; and this heartens an Enemy whom ſo many Victories have already made Famous. I return to what I ſpoke in the beginning, that we muſt defend the Publick Safety by a choice and fitting Soldiery, or elſe we can have no hopes but to be utterly deſtroy'd.

But you will ſay, What kind of Soldiers would you have? I anſwer, Thoſe of our own Country, and choſen out of our Neighbourhood; for ſeeing haſte is very available in Military Affairs, and that it is eſpecially neceſſary againſt ſo nimble an Enemy as the *Turks*, we need an Army which is not to be far fetch'd nor long ſtaid for, but ſuch a one as is ready at hand, and as it were always at our call. And we are not to take every one that comes, or that we light upon by chance; but having taken enough, all which are able to take Arms, we are with great Judgment to cull out the beſt of them: In which choice we muſt take eſpecial care, that we pitch not upon a Man who hath been daintily bred, and highly fed; or whom a depraved Education hath infected with Vice, and Idleneſs hath not corrupted; that no Hair-brain'd, Mad, Contumacious, Turbulent or Seditious Fellow be liſted; but ſuch only as are not delicate, but fit to endure Toil; and ſuch as having a good habit of Body, do in their very Countenances hold for it a certain Simplicity, Probity, and greatneſs of Mind. On which account I had rather fix upon one that

was

was accuſtomed to a Stirring and Laborious, than to a Sedentary Trade; upon a Countryman rather than a Citizen; upon one born upon a Mountain, rather than in a Valley; upon a mean Man, rather than a rich Grub. When you have made this good Choice, then I would have you inſtruct the Soldiers in Military Precepts, and the Knowledge of Arms; I would have him accuſtom himſelf in his Armour, to handle and brandiſh his Pike, with Skill to uſe his Sword and Piſtol, to keep his Rank, and to march ſwiftly under his Armour; to write true Proſe; to hate Wickedneſs more than Death; to love Piety; and in his common Diſcourſe, not to ſpeak a word reproachfully againſt God: The ſame Perſon muſt be obedient to his Commander, and patiently endure his Correction; let him be as Furious as he will towards his Enemy, but Gentle and Tractable amongſt his Fellow-Soldiers: His Diet ſhould be ſparing, not at all inclinable to Gluttony or Drunkenneſs. And in the laſt place, He muſt be content with his Pay, and abſtain from all Plunder, but when his Commander gives him leave.

Thus, I ſay, ought the Soldiers to be diſciplin'd, who muſt look ſo great an Enemy in the Face: And yet I would not have this Man to be preſently brought into the Army, he being as yet raw, to joyn him with the Victorious to fight for all, but rather ſhould be placed in ſome Poſts or Garriſons, that ſo by

by Excurſions and lighter Combats, by degrees he arrives to be accuſtomed to Wars: And by this means he may be accuſtomed to bear Wounds, to endure the ſight of an Enemy, and by degrees to caſt off the Fear which all Novelty is wont to introduce. When the Soldier is thus diſciplined and train'd, I dare aſſure you he hath laid a Foundation for hope of good Succeſs: So that the chiefeſt of our Pains and Labour, is, eſpecially, to be imploy'd herein, that we may get Men skillful in Arms, and experienced in Military Diſcipline, by whom thoſe Freſhwater Soldiers which I ſpoke of, may be inſtructed in the true and genuine Precepts of the Art Military: I would have ſuch Commanders ſet over theſe Men, which are full of Valour, Continence and Sobriety, not at all tainted with the foul guilt of Avarice; that ſo they may not only make this young Fry, the growing hopes of our common Safety, skillful at their Weapons; but alſo by the Example and Integrity of their Lives, may ſhew them the way to all Virtue; that ſo this Army may be truſted with our common Safety, when Opportunity ſhall be offer'd to fight an Enemy. And if we have ſuch Commanders as theſe, there will be no fear of falſe Muſters to cheat the common Treaſury; by which Abuſe of ordinary Commanders, we ſee, by daily Experience, that the King's Exchequer, though never ſo full, is hardly able to pay his Army any long time; and in

Battel

Battel they run a great risk, when Generals, being deceived by the relation of their Captains, do believe that their Army consists of more Men effectually than it really doth.

But before I proceed, an Opportunity is here offered to me, to give an Answer to the Opinions of some good Men, all whose knowledge being circumscribed within the Bounds of that Age and Country wherein they were born; and having never travelled any farther, do highly wonder at what I speak; and do regret it as a meer unusual and unpracticable thing; for thus they argue, Our Ancestors did many Famous Exploits in War, with such kind of Soldiers, and in the same way of Military Discipline which we use at this day.

I confess, by way of Answer, that they did so, but it was when they coped with Enemies who were guilty of the same Vices and Defects as themselves: As the Army was unexperienced, hastily listed, forreign, weak, and without Discipline on the one side, it was so on the other; and their Force amongst them equally guilty, one was as good as the other; sometimes a Battel was fought with no great loss on either side: As if two maimed Men, two blind Men, or two lame Men should fight, the Match is equal on both sides; but if you set a Maimed Man to fight with a Sound, a blind Man with one that sees, a lusty Man with one that's Lame, you will quickly find a difference. If we were to fight among our selves,

ſelves, with our Neighbours and Countrymen, we might then commit ſuch Errors; for they being as bad as we, there would be no great difference between us. But now the caſe is alter'd, for we have to do with the Turks, a Vigilant, Induſtrious, Sober and Experienced Enemy, uſed to Hardſhips, very Skillful in, and Obſervant of Military Diſcipline. But what are they the better for that you will ſay? I will tell you, By this means they have overcome all the Countries from the very Borders of *Perſia*, even to the Walls of *Vienna*. How our Arms are able to cope with his, I wiſh that we were ignorant of, and that our daily Overthrows were not too dear a Document to inſtruct us. And do we as yet ſtand in doubt, whether we ſhould defend our Faults rather than amend them? But you will farther ſay, Theſe are new and unuſual things which you propoſe. I anſwer, The reaſon is, becauſe we have a new and ſtrange Enemy, whoſe Power and Skill is ſuch, that it requires a more than ordinary Diligence to cope with him.

The Diſeaſes called the *Sweat* and *French-Pox*, were heretofore ſtrange and unknown; and when Phyſicians, with all their Art, were not able to Conquer them by common and ordinary Remedies, at laſt they were inſtructed, by the Deaths of many Patients, to ſeek for new Remedies againſt new Diſeaſes; and their Diligence herein was ſo Proſperous, that both thoſe Diſeaſes, which were unconquerable

querable before, did yield to their Remedies. This Deſign of Phyſicians, we ought to imitate in our Wars againſt the Turks; it is in vain to uſe the ordinary Method of Fighting at this time of day; we muſt rather take another courſe, and apply new Remedies to new Miſchiefs. Though the Truth is, this Method is not new but moſt Ancient, by which the People of *Rome*, to their great Praiſe, did heretofore Conquer the whole World: And it is ſo far from being unuſed in our Age, that the Enemy, of which we ſpeak, hath uſed no other means, both to endanger our Safety, and alſo in a manner to equal his Empire with the Roman.

I ſhall ſpeak more largely of this hereafter, when I have anſwered the Difficulty which theſe very Objectors have pre-conceived in their Minds: For ſuch is the guiſe of this Effeminate Age, that if a thing be never ſo Excellent and Beneficial, if it hath any thing of Difficulty in the Execution thereof, is put by as if it never could be effected. The Perſons of whom I ſpeak, being tainted with this Imbecility of Mind, having experienced that they could not prevail in an ordinary courſe of Arms; and being deterred from trying my Method by the Difficulty thereof; they fall at laſt to this Opinion, That we can no way prevent our Deſtruction, but by making Peace, or a Truce, with the Turks, by any means whatſoever: And this their Opinion they ſo much hug, as if it were

Jupiter's

Jupiter's Altar, or the Statue of the Emperor. And therefore they think that we muſt turn every Stone, either by Prayer, or by Price, or by any unworthy way whatſoever, to make him our Friend: But they do not conſider, that amongſt all Difficulties this is the greateſt, and which we can leaſt of all hope to overcome. For can we imagine that ſuch a Capital Enemy, after that he hath marched over ſo many Countries, and taken ſo much Pains to come to us, when he ſees himſelf almoſt Maſter of his Wiſh, and having ſo great a ſubject of Praiſe, ſuch an Opportunity of Booty, and ſuch an Occaſion of inlarging his Empire and Religion, that he ſhould ſuddenly ſtop, as if he were Thunderſtruck, and proceed no farther? But grant there were any hopes of Peace, who is ſo mad as to fight with an Enemy ſo powerful, if he can help it? Or who is ſo blind as not to foreſee, that a ſure Peace is to be preferred before the doubtful Hazards of War? But let me tell you, that you quite miſtake the caſe; for neither Peace nor Truce is in our Power: We have loſt all hopes of Peace, and therefore are compelled to a War; there is no room for any Advice or Deliberation of our own; for we are hurried on by a fatal Neceſſity, as unwillingly as we are puſhed on violently to a War, which of neceſſity we muſt manage and go through. Why do we fruitleſly draw back? Why do we caſt about for delays? Why do we Chouſe our ſelves

with

with the vain Dreams of Pacifications? We vainly fancy to our ſelves Safety in the midſt of the Flame; and by our Delay we nouriſh the Miſchief which we might remedy if we were watchful; and for want of foreſight, we render our Wound uncurable.

But you will ſay, It is very good to keep off the Miſeries of a War as long as one can.

I grant it, unleſs the Delay tend to heighten our Miſeries ſoon after, and ingage us to our certain Ruin: As if a Phyſician do flatter his Patient, and defer neceſſary Remedies, till the Diſeaſe comes to that height, that Death muſt inevitably follow. So we ſee that our Affairs do ſenſibly decline; and on the other ſide, the Enemy groweth ſtronger every day; and as he catches from us to add to his own, ſo thereby he doth fairly take his way and paſſage to us, and make all things ready to haſten our Deſtruction; that ſo all Impediments being removed, he may give us an Alarum whenever he pleaſes, and when we leaſt think of it: With a well-provided Army he might deſtroy us as it were faſt a-ſleep, and unprovided of all things: All his Deſigns tend to this, this is the only thing in his Eye; at which time, though too late, we ſhall think our ſelves induced to thoſe Straights, that no hope being left, we muſt certainly Periſh: And this will be the Iſſue of our Delay, and our unſeaſonable Backwardneſs; and therefore I admoniſh you again and again, while time is, and the matter will bear,

ear, that we ſuffer not our ſelves to be linded with falſe Hopes, and ſo ſit ſtill and o nothing; in which we may remember ow great Overthrows we have received; nd alſo we may forſee the laſt Ruin of our Common-wealth approaching; therefore we muſt make uſe of a quick-ſighted Judgment in the caſe, leaſt by our miſtake in ſo great a Matter, we apply falſe Remedies inſtead of true ones, to our dangerous Miſeries; and when we have caſt up all our Accounts, and find upon what Hinge our remaining Hope turns, foregoing all other Methods, we muſt very diligently apply our ſelves to that alone, wherein neither Labour, nor Difficulty, nor Novelty, nor any other Pull-backs to Sloth-ful and Feeble Minds, ſhould in the leaſt make us to ſlacken our Pace; no, our carriages muſt be as high as the Matter is great; ſo ſublime a Matter requires no low or abject Frame; rather Neceſſity requires that we ſhould be lifted up even above the Capacity of our Age; and that in part at leaſt, we ſhould imitate the Valour of thoſe Heroes, who out of their great Fortitude and Conſtancy, over-came the greateſt Difficulties; who never thought any thing more baſe and unworthy of themſelves, than to be deterred by the Greatneſs of any Difficulty or Let, from bringing the Deſign to a happy Iſſue, which in their thou hts was conjoyned with the Dignity and Advantage of the Common-wealth wherein they lived.

I ſhall give you an Inſtance only in one of them; and that is, *Lycurgus* the Law-giver of the *Lacedemonians*, who having a Deſign amongſt the reſt of his Inſtitutions (wherewith he would commend the beſt conſtituted Commonwealth of the *Perſians* to be to Poſterity) to introduce an Equality of Goods amongſt the Citizens, and equally to divide the Eſtate and Poſſeſſions of all, that what was taken from the Rich might be added to the Poor; ſo that no diſtinction was to be between the Citizens but what Vertue made.

In this Deſign he met with a great many Adverſaries, eſpecially thoſe which had great Wealth and perſonal Eſtates, and were well Monied beſides. For they took it in great Diſdain, that the Poſſeſſions either left them by their Anceſtors, or elſe got by their own Induſtry, ſhould be rent away from them, and transferred to ſtrange Owners. This Matter ſeeming to them both unjuſt, and alſo abſurd; the great Difficulty of enacting ſuch a Law, was objected to *Lycurgus*. But he ſtill perſiſting in his Purpoſe, and being reſolved to finiſh what he thought was right and wholſom for the Commonwealth, there aroſe thereupon daily broilings and dangerous Hurly Burlies, in which Scuffles *Lycurgus* loſt one of his Eyes: That Accident might have ſufficiently warned the good Man, how difficult an Enterprize he had undertaken, and conſequently might have

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deterr'd him from perſiſting in his Enterprize; but might rather have engaged him to lay aſide his Deſign of accompliſhing a Thing ſo ſucceſsfully attempted, and which had coſt him one of his Eyes. But it happened quite contrary; for this Heroe was ſo far from deſiſting upon the account of his loſs, that it rather added Spurs to him to proſecute the ſame Cauſe the more eagerly. Neither did he give over, till the Law he had propounded concerning the eqality of Goods, was enacted *Nemine contradicente.*

This being the Foundation of thoſe of his famous Inſtitutions, he eſtabliſhed ſuch a Commonwealth, that the Race will never have the like, and his Name with a high Admiration of his Vertue, is Celebrated even to this very Day. Yet this he did when he was in fear of no *Turk*, nor of any other Enemy that threatned Ruine and Deſtruction to him: And ſhall we at this time of Day withdraw our Soldiers from any Burden, wherein the ſtreſs of our Safety lyeth? For ſhame let us ſhake off this ſloathful Temper, unworthy both of us and the Chriſtian Name; and leaving off all other vain and fallacious Thoughts, let us run to our Arms as our onely Refuge under God. The *Romans* did ſo when any great Miſery threatened their Commonwealth, they went and betook themſelves to their Arms; they ſtopped all Law Suits, and the Senate enjoyned the Conſuls to take care that the Commonwealth

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wealth received no damage. We ought to do the ſame much more, for we are in danger not only of ſome common Loſs, but even of the univerſal Ruine of the *Chriſtian Commonwealth.* We muſt run I ſay to our Snapſacks, we muſt catch up and handle our Arms, and think of nothing elſe. Our Military Diſcipline which is much depraved, is to be united, and the old way of fighting is to be recalled and perfected; we are as it were to proclaim a Vacation, to ſhut up Shop, and ſet by other Things, to act and perform this one Thing with our moſt earneſt Endeavours: This we muſt do if we would have our Commonwealth, our Selves, our Wives and Children; or laſtly, our Religion and Liberties preſerved entirely unto us. For if the *Turks* prevail, they will not leave us a jot even of common Honeſty, much leſs any Dignity, Liberty, or Religion; no Nation in the World can loſe ſo much as we. Take my word for it, it is the worſt of Miſchiefs to be overcome by the *Turk:* If he Conquer us, (and I wiſh he had not a fair Proſpect ſo to do,) He will make Havock of all, he will drive, carry away, diſſipate, burn, profane, and tread all Things under foot. To prevent which Spectacle and Suffering, let us high to our Weapons, to our Arms, and as (*Probus*) let us Fight it out. When he was declared Emperor, the Commonwealth had received many Loſſes, which proceeded from the Corruption of their Military Diſcipline;

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and therefore his chief Deſign was to amend that; and this was the reaſon that he gave that firſt *Motto* to his Soldiers, and his Deeds were agreeable to the *Motto*; for in a little time he ſo advanced and reſtored what was quite decayed before, that the common Name which lay under a Reproach among the Nations, was again reſtored to its former Majeſty and Greatneſs. Let us follow his Example, and uſe the ſame Method in Fighting; let us furbiſh up our old blunt and ruſty Arms, and make them as good, and ſhine as bright as ever. And from which Endeavours, no Labour and Difficulty ought to avert us, as I ſaid before; ſo the Charge and Expence ought to be the leaſt Difficulty of all. For when can we lay out our own Money better, than when our Life it ſelf may be comfortably expended? Or how can we ſpend part of our Eſtates upon more advantagious Terms, than thereby to preſerve the whole? Herein we do but imitate good Husbandmen, who ſpare no coſt to incloſe, to hedge about, and to ſtrengthen the Bounds of this Land, provided they may eſtabliſh their Eſtates and Poſſeſſions in ſafety thereby; for they know that an Eſtate is but a tickliſh and ſlippery Thing, as long as it is ſubject to ſudden Caſualties, or to the Aſſaults of Robbers. Beſides, Mariners in a dangerous Tempeſt uſe to throw out their moſt precious Lading into the Sea, rather than to endanger the loſs of their Ship and of their

Lives to boot; and Phyſicians make no ſcruple to cut off one part of Man's Body, if thereby they provide for the reſt of the Members, and of the total remainder. For as long as ſuch an Enemy is near us, who can promiſe to himſelf any firm or laſting poſſeſſion of what he hath; ſeeing that he may expect every Day that this wicked Neighbour will take all from them, and transfer it into his own Exchequer? To what purpoſe is it then to ſow, or to reap, to carry home, and to lay up in Garners, ſeeing the Enemy counts all thine, as much his own as what he now poſſeſſes, being formerly taken from the *Aſiaticks*, from the *Grecians*, from the *Thraſians*, from the *Bulgarians*, from the *Illyrians*, and from the *Hungarians*; to ſay nothing of other People? Our Eſtates and Poſſeſſions are by us expoſed to his Avarice, without a due Guard of ſuch Soldiers as I have ſpoken of, as a quantity of Goods, or of rich Houſhold-ſtuff caſt out into the Street, without any Repair, and under no Lock and Key, is open to Thieves. But if we are ſo mad as to pretend Want, and to counterfeit Poverty for our Excuſe; let us take heed leſt our Enemy, being made Rich by our Spoils, do not convince us of a Lye, by our Deſtruction, and to our eternal Infamy.

And yet let me tell you, we need not ſpend all that we have, for they require not the Expence of all that we have, but out of War-time we ſhould be very Frugal, and in time

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of War our Expences ſhould be moderate? and far more eaſie to be born, than the Coſt which was expended in raiſing a common and tumultuary Soldiary. By which means we ſhall obtain two Conveniencies; one, that the Money may not be tranſported out of the Bounds of our own Country; the other, that Officers and Commanders may not have opportunity unlawfully to enrich themſelves; for now a-days he is counted a brave Fellow, that by ſuch kinds of Stratagems can cheat and couzen the Commonwealth. But theſe things belong to another Place, for at preſent I did not deſign to ſpeak of every thing particularly, but in general, to give the Sentiment of the whole Matter.

Let us therefore imitate the Prudence of the *Romans*, in providing for the Safety of their State and Commonwealth, who alway choſe Souldiers of their own to defend themſelves; for otherwiſe they had never been able to repel the fierce Inrodes of the *Gauls*, or to have coped with the Stubbornneſs of the *Italians*, who ever and anon Revolted from them; nor could they have preferred their Empire entire againſt the Force of *Hannibal*, nor would they ever have triumphed over *Philip* and over *Antiochus*, unleſs they had had Soldiers of their own to fight their Battels, unleſs they had followed the Method which I have ſpoken of in Training up their Soldery: 'Tis then ſeaſonable for me at this time to enlarge upon this Subject, that it

may plainly appear, that I introduce no Novelty, but propound an old Example which we are to follow. All that have written of the Affairs of *Rome* do agree in this, as you may ſee in their Book. The *Romans* took an extraordinary Care in Chooſing, in Diſciplining, and in Exerciſing their young Soldiery. I ſhall not tire your patience in citing many Authorities, but in brief I ſhall urge only the Teſtimony of one grave Author, well skill'd in the ancient Military Diſcipline; and that is *Vegetius*, who in divers places of his Book, containing the Inſtitutions of the *Roman Militia*, Dedicated to the Emperor *Valentinian*, hath theſe Words; *In every Battel it is not ſo much the multitude of Soldiers and unskilful Valour, as Art and Exerciſe which procure the Victory.* For we ſee that the *Romans* Conquer'd the whole World, by no other Method, but by the Exerciſe of their Arms, by the Diſcipline of their Camps, and by their accuſtomedneſs to War; for how elſe could the *Romans* being few, have born up againſt the numerous Army of the *Gauls*? How could their low ſtatured Soldiery look the tall *Germans* in the Face? As for the *Spaniards*, it is a clear caſe that they exceeded us not only in their Number, but in the Strength of their Bodies? The *Africans* were always Superiour to us both in Stratagems and in Wealth; and it is beyond all doubt, but that the *Greeks* are Superior to us in Acts and in Prudence: But a Remedy to all

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theſe Inconveniencies, was a new Soldiery diſcreetly choſen, whom they taught the uſe of Arms, whom they taught the Law of Arms, and ſtrengthned their Diſcipline by daily Exerciſe; they meditated before-hand upon the Events which were wont to happen in Fights and Battels, and were ſevere Puniſhers of the Negligent and Sloathful. *For Skill in Military Affairs doth nouriſh a Boldneſs to Fight. No Man fears to do that which he believes that he thinks he hath rightly learned to do: For in a Fight, a few Men well Exerciſed are likelieſt to obtain the Victory; whereas a rude Rabble of Soldiers is more expoſed to the Slaughter.* Whoſoever therefore thinks to overcome the *Turks* in a publick Fight, by the Aſſiſtance of God, and the Conduct of an unconquered Empire, let him earneſtly deſire to compleat his Troops out of ſuch liſted Soldiers. And he will find in a ſhort time that ſuch Juniors diligently choſen and well-trained both in the Morning and in the Afternoon too, will in handling of their Arms ſoon equal thoſe Veterans who Conquer'd the whole World. Neither ſhould your Imperial Majeſty be concerned, becauſe the Cuſtom is changed which obtained here before; for your Highneſs is of that Foreſight and Felicity, that for the Safety of the Commonwealth, you can both deviſe New Methods, and alſo reſtore the Old; every Deſign ſeems difficult before you enter upon it. To be ſure, if Knowing, and Pru-

dent Perſons be appointed to make the Levies, a number of Men fit for War, may be eaſily Liſted and carefully Trained; for Diligence, Conquers all. 'Tis not length of Age, or number of Arms which maketh the Art Military, but continual exerciſe of Arms: An undiſciplined Soldier is alway a craving, though he hath been Liſted never ſo long, *&c.* It is paſt all doubt, that Ruſticks who live in the open Air, are the fitteſt to bear Arms; they are able to endure heat, they care not for refreſhing Shades, they are ignorant of the uſe of Baths and other Delights; they are plain-hearted, contented with a little, and their Limbs are hardned to endure all Toil; they learn from their Country Labour, to deal with Iron, to Plow the Land, and to bear Burdens. And I know not by what Fate he is leaſt afraid of Death, who is leaſt acquainted with the Delights of Life.

Let us now enquire at what Age Soldiers ought to be Liſted; if we obſerve the ancient Cuſtom, none but young Striplings are to be Liſted: For what we learn from ones Childhood, we imbibe that not only more ſpeedily, but more perfectly too. Beſides the Skipping and nimble Alacrity is to be practiſed before the Body grows ſtiff with Age; for it is nimbleneſs grounded upon Exerciſe, that makes a ſtout Warrior. And therefore we ſhould Liſt none but young Men, as *Saluſt* ſpeaketh, *That as ſoon as Youth was able to endure War, it learned the Art Military*

litary in their Camps by daily Practice. For it is much better, that a Diſciplined Youth ſhould complain, that his Age is not yet fit for Battel, than that he ſhould grieve that he has paſt his fighting-time. And by this means he may have time enough to learn all; for the Art-Military is not eaſily to be obtained, whether you endeavour to teach Horſe or Foot, the uſe of the Bow; or whether you would teach a Man in his Armor, all the Geſtures and Modes of the Art-military; as that he ſhould not leave his File, nor diſturb his Ranks; and how he ſhould caſt his Javelin with a good Aim and a ſtrong Arm; as alſo how to caſt up a Trench, and to fix Palliſadoes knowingly; how to handle his Buckler, and by ſide-blows to eſcape the flying Darts; how wiſhly to avoid a Blow, and boldly to ſtrike. If a young Soldier be thus Inſtructed, he will be ſo far from Fear, that it will be a Pleaſure to him to meet the ſtouteſt Enemy in the Field. And therefore let him that is to Liſt Soldiers, take ſpecial Care that by their Countenances, by their Eyes, and by the make of all their Limbs, he chooſe thoſe that are likely to make good Soldiers, for Stoutneſs, may be fore-ſeen in Men, by many Indications, as well as in Horſes and Dogs, *&c.* Let therefore the Youth which is deſigned for Martial Imployment, be of watchful Eyes, holding his Head upright, broad Cheſted, brauny Shoulders, ſtrong Finger'd, with long Arms,

a thin Belly, with ſlender Thighs, the Calf of his Leg and Feet not ſuperfluouſly big, but compacted with hardned Nerves. When you ſhall find theſe Marks in a new liſted Soldier, you need not much care whether he be Tall or no; for it is beter to have Soldiers Valiant, than high Statured.

It follows in the next place, that we enquire of what Trades the Soldiers we chooſe or refuſe are on: Fiſhers, Fowlers, Confectioners, Whitſters; and all thoſe who belong to Female Imployments, are to be rejected: But Black-ſmiths, Coach-makers, Butchers, and ſuch as hunt the Stag and wild Boar, are fit to make Soldiers of: And to ſpeak the truth, the Safety of the Commonwealth turns upon this very Hinge, *viz.* The Liſting of young Sodiers that Excel in Mind as well as in Body; for the Strength faKingd om, and the Foundation of the *Roman Name*, do conſiſt in the firſt chooſing of the Soldiery. Nor are we to think, that the Impreſſing of Soldiers is a mean Imployment that ordinary Perſons may be intruſted with. No, *Sertorius* of old, amongſt the reſt of his laudable Qualities, was of another mind; for the Youth to whom the Defence of the Provinces, and the Streſs of the War is to be committed, ought to be well born, if ſuch can be had; and alſo to be of credible Converſations; for Generoſity makes a Man fit to be a Soldier, and he that is aſhamed to run away, becomes thereby a Conqueror:

Conqueror: What Benefit is it to Diſcipline a ſluggiſh Fellow, and to be at vaſt Expence to entertain him in a Camp? That Army never did Conquer in a Battel, where the Preſs-maſters were negligent in liſting their young Soldiery. We find it by dear and coſtly Experience, that our Enemies give us many Overthrows, becauſe that in a long time of Peace, we are negligent and careleſs in calling out our Soldiery.

For whilſt Gentlemen follow Civil Imployments, and raw Soldiers are choſen by Favour and Diſſimulation, ſuch Perſons take Arms, as their Maſters diſdain to imploy any other ways. Hence it followeth, that great Men ſhould uſe great Diligence in chuſing out a young Fry of Soldiery: But alas our long Security has ſhut this care quite out of doors: Where can you find a Man that can teach others any thing but what he himſelf hath learn'd before? The *Lacedemonians* were the firſt who collecting Experiments of Fights from Events, induced the Art Military, which is thought to be maintained either in Valour or in happy Succeſs, to a Formulary Art, Diſcipline and Skill; it was them that firſt of all commanded the Officers at Arms to teach their young Soldiery, their Method and various manner of Fighting. O Men to be highly praiſed and admired! Who were willing to learn that Art principally, without which other Arts are to no purpoſe: The *Romans* alſo following their

Methods, have attained the Precepts of Martial Diſcipline, and have written whole Books concerning it.

How much the Diſcipline of the *Lacedemonians* did prevail in Fight, is ſufficiently declared by the Example of *Xantippus* (to omit others) who with his *Carthaginians* overcame *Attillius Regulus* and his conquering Roman Army, not by Valour, but in a manner by Art alone, and took him Priſoner; and thus by one Combat he triumphantly made an end of the War. In the like manner *Hannibal*, when he was about to march into *Italy*, provided himſelf of a *Lacedemonian* Doctor of Arms, by whoſe Advice he deſtroyed ſo many Conſuls, and ſuch vaſt Legions, that he himſelf was inferior to them in Number and in Force. *He therefore that deſigns Peace, let him prepare himſelf for War: He that covets Victory, let him Diſcipline his Soldiery diligently before-hand: He that deſires good Succeſſes, muſt fight by Art not by Thought; for no body will dare to challenge or provoke that Enemy whom he knows will conquer him if he joyn Battel with him.*

It was their Cuſtom in Winter-time to provide Tiles and Slates, and for want of them Flags and Straw, they covered certain Sheds for the Horſe, and certain Hovels for the Foot, wherein in ſtormy or windy Weather, their Army was diſciplin'd dry over head; and in other Winter-days, when it did neither Rain nor Snow, then

then they were trained in the open Field. This they did conſtantly, leaſt by intermitting the Cuſtom, the Minds and Bodies of their Soldiers might be Infeebled. It is alſo very convenient for Soldiers, very often to cut down Woods, to carry Burthens, to leap over Ditches, to ſwim in the Sea, or in Rivers, to march with full ſpeed, or to run in their Armour, or with their Snap-ſacks on their Backs; for daily labour in the time of Peace, makes Toil more eaſie in War. Whether therefore that Army conſiſts of their own Legions or of Auxiliaries, be ſure to exerciſe them every day. *For as a well-exerciſed Soldier deſires to fight, ſo an undiſciplined one is afraid of a Battel. Laſtly, We muſt know that in a Fight, Skill avails more than Strength, for without Skill at Arms, a Boor is as good as a Soldier.*

The ſame *Vegetius* acquaints us with many excellent things in ſeveral places of his Book relating to the ſame purpoſe, which for brevity ſake I omit, as how young Soldiers ought to be exerciſed for a March, to run a Ring, and to Swimming; beſides they are to learn how to Prick rather than to Cut; and how to level their Darts or Stones aright; to be Skillful at the uſe of the Bow, to carry heavy Burthens, to keep Rank in an Army, and carefully to fortifie their Camps. All which things he that hath a mind may read in him. I ſhall only add for a cloſe that which follows.

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He that would uſe Diligence in the Chuſing and Exerciſing of young Soldiers, may eaſily raiſe an Army, able to imitate the Valour of the Ancients; for Martial Hearts are not degenerated in Men, neither are thoſe Lands Barren, which brought forth the *Lacedemonians*, the *Athenians*, and the *Marſians* of old. No, it is only the taſte of Peace which hath wrought our Men partly to delight in Idleneſs, and partly to betake themſelves to Civil Imployments; and by this means the care of Military Exerciſes began firſt to be neglected, and after that to be diſuſed, and laſt of all quite forgot. And it is no wonder that this ſhould happen in our Age, when after the *Carthaginian* War, for four and twenty Years or more, Peace, Idleneſs, and diſuſe of Arms, had ſo enervated thoſe *Romans* who always uſed to conquer before that, in the ſecond *Carthagenian* War *Hannibal* was too hard for them. Neither could they arrive at the Haven of Victory, till by the loſs of ſo many Conſuls, of ſo many Commanders, and ſo many Armies, they had again relearn'd the intermitted Uſe and Increaſe of Arms. *Upon the whole it follows, the Juniors are always to be liſted and exerciſed; for it is cheaper to Diſcipline our own Men, than to hire Strangers for Pay.*

By theſe Sayings of *Vegetius* alone, to which all Hiſtorians give their Conſent, it is ſufficiently manifeſted for what was the old Warlike Diſcipline amongſt the *Romans:* Neither was

it

it obſerved by the *Romans* alone, but by the *Perſians* before them, and in ſome ſort by the *Macedonians* alſo; and by all other People who have left a Glorious Name unto Poſterity. As you may ſee in *Xenophon*, a very skillful Warrier, who writing of the Method that *Cyrus* the Great, took in Liſting and Exerciſing his Soldiers, makes it to be not much different from the uſage of the *Romans* which I have ſpoken of. And with an Army thus prepared, he in a very ſhort time added the Empire of all the Eaſt to his Dominions. I might add alſo the Teſtimony of *Arrianus*, no mean Writer, who brings in *Alexander* declaiming againſt the *Macedonians*, and accuſing them as unmindful of Courteſies received from him, in theſe words, Philip *my Father*, ſays he, *received you into his Care and Protection, when you were a ſort of wandering and vagabond People, deſtitute of all things, and many of you but Shepherds cloathed with Skins; for which alſo you are forced continually to fight with the* Illyrians, *the* Triballes, *and with the* Thracians *your Neighbours; he brought you down from the craggy Mountains into Plains and well-tilled Vallies; inſtead of Skins he cloathed you with ſtately Raiments, he inſtructed you in Arms, he taught you Military Diſcipline, ſo that now your Arms and Valour were able to defend you againſt your Neighbours, as well as the Situation of your fortified places*, &c. By which words it appears, on what Foundations the much celebrated Military Diſcipline of the *Macedonians*

nians was built, to wit, of Ruſtick Mountainers, and of Shepherds.

Diodorus Siculus delivers alſo what is agreeable to the things before ſpoken: *Philip*, ſays he, *when he bent his Mind to recreate their Military Diſcipline, took ſpecial care that his Soldiers ſhould be well furniſhed with decent Armour, and that they ſhould be trained up in Warlike Exerciſes.* Moreover he found out the Order of the *Phalangis*, which was proper to the *Macedonians*, the Pattern whereof he took from thoſe Heroes in the *Trojan* War, who joyned Buckler to Buckler. The ſame *Diodorus* ſpeaking of *Alexander's* taking the City *Halicarnaſſus*, with theſe valiant Soldiers, now become *Veterans*, hath theſe words, *The* Veteran Macedons, *who during their whole Lives were always converſant in Difficulties and Dangers, and under the Pay of* Philip *often obtained the Victory, did thus arrive at the higheſt pitch of Valour: They excelled others in Prudence, and in the Knowledge of the Art Military, whilſt they bitterly upbraided the Cowardiſe of the Freſh-water Soldiers that refuſed to fight; they themſelves in the mean time gathering into a Ring, and joyning Bucklers together, received their Enemy, who even thought themſelves Conquerors before, and having ſlain* Ephialtis, *and many others, they compelled the reſt to fly into the City*, &c.

Alexander the Great did owe the Conqueſt of the Eaſt, and the large Extent of his Empire, to the Valour of thoſe Soldiers; but perhaps the Perſons above-mentioned may object,

object, That our Times differ from theirs, thoſe things have been long out of Date, and that it is a Childiſh thing to raiſe them as it were out of their Graves, and to bring them into uſe again: We ought therefore to be contented with the Wiſdom of our own Age.

To which I reply, That what was uſeful in thoſe Days, is as fit to be uſed in our Times: Yet I will not urge Reaſon to thoſe who will not willingly hearken thereunto, but I will lead them to the very Fountain of Experience. Let me then ask theſe Objectors, why they are ſo over-wiſe to detract from other Mens Counſels, and can bring forth no better of their own. What, will they deny that the *Turks* are good Soldiers? Perhaps out of Obſtinacy they will not grant them to be ſuch. I will therefore anſwer for them, That he who hath ſtruck ſuch a Terror into the whole World, and laid all waſte before him, upon the account of his Victories, may well be reckoned a good Soldier. I ask them again, How is this Soldier liſted, and how is he train'd up? If they ſay they know not, I will tell them what I my ſelf have ſeen to my own Coſt: A Turkiſh Soldier is a Man ſo born, ſo liſted, ſo train'd and exerciſed, as the *Romans* were of old, and as ours ought to be: Yea, he is in a worſe Condition; for as to thoſe Soldiers who offer themſelves to be liſted, when the *Turk* goes in any Military Expedition, which they call *Alcangi*, they are little

little eſteemed among the *Turks*; that Soldier is the only Man, who is continually under their Emperor's Pay, and by Judgment and good Reaſon, is at length advanced into the Sultan's Guards. This Soldiery is thus choſen, The Sultan ſends ſome Men every Year into ſeveral Provinces, who take away the third or fourth Child from Chriſtian Families. When the Drove of theſe Youths arrive at *Conſtantinople*, they who have the moſt ingenious Aſpect, are choſen out for the Domeſtick Uſes of the Sultan himſelf, or of the Baſſa's, or other Nobles; the reſt are brought into a certain place, where abundance of Country-men meet, and they deſire ſuch or ſuch a Youth from the Overſeer of the Buſineſs; he receives from him a piece of Gold, and delivers him the Youth he deſires, having firſt taken notice of the Youth's Name, Country and Condition, with his Age, and other Marks, whereby he may be known all his Life-long. All theſe being recorded, it is lawful for him, whether he be a Citizen or a Country-man, to carry the Youth into *Aſia*, or what part of the World ſoever he lives in, and there he uſes him as his Slave in continual Toil and Labour: His Food is Bread and Water, and ſometimes a little Pottage with Fruits or Herbs: His Apparel is ſufficient only to defend him againſt the Weather. Beſides, he is inſtructed in the Mahometan Religion. In this Ignorance of Delights, far from the Blandiſhment of his own

own Relations, he grows up into a robuſt and ſturdy Fellow. This Man is again demanded of his Fiduciary Maſter and transferred to the Wars; and from this Seminary, the Legions of the Janizaries, when they are defective, are made up: When he comes to be liſted among the Janizaries, his Pay at firſt is about one Ducat and a half *per menſem*, for that they think is enough for a Freſh-water Soldier. And yet that he may not want Food, he hath his Meat *gratis* with that Company, into whoſe Chamber he is admitted; but upon this Condition, that he ſerves them in the Kitchen and other neceſſary Offices. The Skillfulneſs of that Chamber inſtructs him in the uſe of Arms, and fits him for Service; and when this Tyro hath gotten a little Knowledge in Military Affairs, though not equal with his Fellows, is only hoped to mount higher by his Valour; and if he carries himſelf bravely in any Service, then his Pay is increas'd, and is reckon'd a compleat Janizary. This hope does excite ſuch Youngſters to many valiant Attempts, ſo that they equal the very *Veterans* in Valour, and obtain the full Pay of Janizaries, which at the higheſt is but eight Ducats a Month; and yet if his Valour or Deſert call him up to a higher Place, either he is made a Commander amongſt the Janizaries, or is liſted among the Pretorian Horſe called *Spahies*.

The reſt of the Youths before ſpoken of, are imploy'd in ſeveral Works at *Conſtantinople*,

nople, ſometimes two or three hundred of them Cleanſe the Court-Yards, removes Rubbiſh, carry Stones, Timber, and other Burdens: not One of them is idle, but muſt Earn the Bread he eats. Theſe Youths alſo when they are grown up to Transfer to Land or Sea-Service, and thoſe of them that are Choſen for the Court, do many times mount to great Dignities: For the General of the *Janizaries*, Admirals of Fleets, *Beglar Begs*, and the *Viziers Baſſa's* themſelves are Elected out of theſe; yea, the Daughters of *Sultans* are given in Marriage to them.

Thus have I given you a plain Account, what is the Riſe, Choice, Diſcipline, and Education of the *Turkiſh Soldiery*, ſo formidable all the World over: I deny not, but there are other ways of Military Advancement amonſt them, but this is the moſt uſual; ſometimes they make Soldiers of thoſe Youths whom they have taken in War, or by frequent Incurſions into *Chriſtian Countries*, after they have detain'd them for ſeveral years in the *Seraglio*; and when they have loſt all Memory and Sence of their own Country, and the Religion thereof, and have been Inſtructed in *Arabick*, and in the *Turkiſh* way of Arms, by their *Eunuch-Maſters*, then they ſend them abroad to perform the Military Service they are moſt fit for. Moreover the Slaves of the *Baſſa's*, and other Nobles got by War, or otherwiſe, are many

many times lifted Soldiers; but not raſhly, or hand over head; but having firſt tryed their Strength and Valour both of Body and Mind, to obtain the Station they are deſigned for. And the truth is, I have oftentimes admir'd the Force of the *Turkiſh Diſcipline* in this caſe, when I ſaw ſeemingly abject and contemptible Perſons in a few years, to have made that Advance, as not only to be able to perform the Duty of a common Soldier, but even of a Commander alſo, fit to Teach and Inſtruct others.

Sometimes when for my own Refreſhment, I look'd out at my Windows, the Neighbouring *Turks* ſhewed me ſome Officers that were Teaching the young Fry the Uſe of Arms: I demanded of what Country they were? I verily thought, they muſt be either *Parthians*, *Bactrians*, or *Maſſagets*; but when I was told that one was an *Hungarian*, the other a *Croat*, a third a *German*; I was ſtruck with Admiration: But ſuppoſing they had obtain'd their Skill at Arms, from the Uſe of them amongſt *Chriſtians*, and ſuppoſing them to be Noble Perſons and Gentilely Bred; I proceeded to demand, Whether they knew what kind of Life they lived amongſt *Chriſtians?* After a little Recollection, they anſwered me, *That one had told them his Father was a* Cook, *another was inimated a* Monk, *and the third was Servant to a* Victualler; *but being taken in a time of War or Truce, with other Booty, they were brought to* Conſtantinople,

and

and admitted into the Family of this or that Baſſa. Here I was ſtruck again with Wonder! And demanding, How ſuch kind of Fellows could come to be ſo great Warriors? They told me, *The Maſters they ſerved, had certain Men at their Houſes well skill'd in Arms, to whoſe Diſcipline (if they were thought Tractable) they were Conſign'd over, where they ſo much profited in a little Time, that they Surpaſſed their Equals, and had performed ſo bravely in ſucceeding Wars, that they obtained Praiſe from all, and Dignity from their Prince, as a Reward of their Valour.* When I heard this, I was much aggrieved that our Manners ſhould ſo differ from the *Turks*; for if they have got a Man that promiſes any thing, they rejoyce in him, as a precious Treaſure, and ſpare no Pains or Coſt in his Cultivation, eſpecially if he be fit for the War. But alas, 'tis quite contrary among us; if we have but a good Dog, a Hawk, or a Horſe, we are over-joyed, and ſpare no Pains to bring him to Perfection in his kind: But if we have got an Ingenious Man into our Hands, we don't take ſo much Pains in his Inſtitution: For our parts we take delight in well Diſciplin'd Dogs and Hawks; but the *Turks* take a greater in the Culture of Man, who is more Excellent in his Nature than a Beaſt.

From what hath been ſpoken, it is Evident, That 'tis no new thing to Liſt Soldiers Judiciouſly the way that I contend for; 'twas

'twas uſed both by the *Romans*, and by both Conquering Nations: Neither is it ſo obſolete or ſo remote from the Cuſtom of our Age, as it may not be again call'd back into Uſe: For we find by daily Experience, how the *Turkiſh Arms* ſo Cultivated do prevail. Let it not therefore ſeem irkſom to us to borrow this neceſſary Part from them who have borrow'd ſo many uſeful Things from Us: If we thus do, we ſhall quickly find a good Diſcipline will avail as much for our Safety, as a bad hath hitherto contributed to our Ruine. This is the only Anchor left in a dangerous Tempeſt, to preſerve the floating Ship of our *Commonwealth*; every Thing is eſtabliſh'd and preſerv'd by that which rais'd it at firſt; as Kingdoms and Empires have been obtain'd by Military Valour, and well-appointed Armies, by the ſame way they muſt be preſerv'd. Take away Arms, remove Soldiers, neglect Diſcipline, and a Kingdom will either fall of it ſelf, or be a Prey to the Conqueror. The Diadem and Scepter doth not preſerve the Majeſty of a Kingdom, as the Sword; in vain you wear the one upon your Head, or carry the other in your Hand, unleſs your Sword be girt by your Side: That Empire is but Weak and Maim'd, that is not ſupported by Arms: When I ſpeak of Arms, I mean not ſhadowy glittering Ones, but true ſolid and viceleſs Ones.

That

That which is Corrupted and Degenerate from its Perfection, doth more hurt than good: As long as the *Romans* kept up their ſtrict Military Diſcipline, their Legions Conquer'd the remoteſt Parts of the World; but after Diſcipline came to be Corrupted, and their Valour Effeminated, by neglecting old Inſtitutions; they not only loſt the greateſt part of the Empire, but *Rome* it ſelf was not free from Plunder within its own Walls; So that the City *Erſt*, the Head and Prince of all Nations, was now expos'd as a Prey and Laughing-ſtock to them all, who pluck'd away their Spoils from her, as the reſt of the Birds did their Feathers from *Æſop*'s Chough.

But our Circumſtances are the more preſſing, becauſe the deadly Wound doth threaten our own almoſt naked Bowels; and there is no way but this left to ſecure our Lives. Sometimes Rulers when new Dangers threatens them, are fain to apply Remedies accordingly to the *Genius* of their Subjects, and thereupon to warp ſometimes from the Rule of Right: But our Straits are ſuch, that when the Ruine of our Country is before our Eyes, we muſt immediately uſe thoſe Means which may prevent our Ruine; if our Enemy were afar off, then we may ſend for raw Soldiers from far Countries remote from Enemies; but we who are within caſt of Dart, and ready to Fight Hand to Hand, muſt commit our Safety to no Arms but

but thoſe that are tryed and approved Ones.

But ſome may object, That this our Military Preparation will be too ſlender to oppoſe the Torrent of the *Turkiſh* Force.

I anſwer; I here only ſhew, how the ſolid Foundation of a conſtant Army may be laid, the reſt of the Building will follow of courſe, and Auxiliaries being added, will ſoon make up a great Army; and ſuch Auxiliaries will ſpeedily come in, when it ſhall be reported, that we have already a Body of an Army to which they may reſort; for Nature it ſelf will prompt them to aſſiſt thoſe who are ready to undergo all Dangers with themſelves: And on the other Hand, it doth alienate from thoſe who are unarm'd and unfit to reſiſt offer'd Wrongs.

Hence *Zenophon* ſays very excellently, *That thoſe who are ready with Arms in their Hands, have many Friends, and no Enemies; for all will fly to their Aid in doubtful Times, as to a Caſtle of Refuge, and none will oppoſe him, when he knows he has power enough to hurt his Enemy when he pleaſe.* Hence it comes to paſs that whilſt we loiter and ſlacken our Endeavours, as deſpairing of our Safety, and depend only upon our Hope and Aid from Others; even our very Friends and Relations will deſpiſe them, and forſake them, and will rather joyn with the bold daring Enemy, though of another Religion. So great is the force of expeditious Arms. In the Name therefore

fore of God Almighty, let us buckle on the Helmet, and with Arms in our Hand, oppoſe ſo great an Enemy. We our ſelves ſhould be firſt Initiated in the Religion of Armed *Palas*, we ſhould devote our ſelves to her Studies; put our Hands firſt to the Plow, and do our Duty; God will ſupply all the reſt, and Aid will not be wanting to thoſe who are Voic'd not to be wanting to themſelves. Let us not reſt till we have got at leaſt Twelve Thouſand Foot together; (of the Horſe, I will ſpeak in another place) beſides ordinary Garriſons, and thoſe Choſen out of our own Country, well Trained and Exerciſed. When this our Practice ſhall be made known, not our Friends only, but even Strangers will ſend us in; on Hope for Aid: And if thoſe Hopes ſhould fail, yet our own ſmall force being in Garriſon in Summer-time, may ſuppreſs the Force of the Enemy; and in Winter we may make ſuch Inroads upon their Borders, that they would repent their provoking of us: And by this means they would be forced to ſeek for Truce from us, which we can hardly now by Petition obtain from them; and they will alſo obſerve the Conditions more ſtrictly, than now they do; but as our preſent Caſe ſtands, we are toſſed with every VVind: If our Garriſons be in danger, and ſome ſudden Aſſault requires ſpeedy Aid, we have no Force at all, either to help our Own, or to ſtop the Current of our Enemies Succeſſes;

I grant

I grant that these Things require our singular Care and Study; neither can we place our Thoughts and our Delights on a better Subject; no Field of Pleasure more open to us than that wherein we exercise our Troops every Day, and advance them for Military Exploits. Let others please themselves with Gilded Houses, and some with Pleasant Gardens; Others with Ornamental and Gaudy Houshould-stuff, as Pictures, and the like, &c. but let all our delight be in these VVarlike Preparations, even in time of Peace: Let us value our Selves to our Friends upon this account only; for what can be more grateful to any Guest of ours, than to see a number of Choice Youths shining in their Arms; of strong and nimble Bodies, Exercising themselves with Guns, Spears, or Swords; nimbly turning their Bodies at the Beck of their Commanders, and by the Chearfulness of their Countenance woing an Enemy to Fight withal. Such sorts of Youth *Adelices*, The *Janizaries*, the *Turkish Emperors* call their Sons, as the Hope and Foundation of their *Empire*. *Philopemen* the last *Emperor* of the *Greeks*, when he saw the VVarlike Glory of his Country to decline, and to be ready to give up the Ghost out of Cowardise and Neglect of Military Discipline; and as a Lover of his Country, being willing to prevent its Ruine, he got a brave Train of *Grecian Noble Youths* about him, which he Instructed in the Art of VVar; and

coming once with this Train in his Military Habit, into a Theatre of *Greece*, full of Spectators, he was mightily Huzza'd and commended by the whole Assembly; for they were sensible of the Merit of such a Citizen who was willing to Retrieve the Glory of his Country, and to Excite the Youth thereof to valiant Feats of Arms. And why may not we *Christians* get the same Applause, and do that which is acceptable both to God and Man, if we undertake the declining Cause of our common Safety, and vindicate our Military Praise to its ancient Dignity.

But I shall put an end to this Discourse, when I shall have told you the Grounds thereof; when I have Admonish'd and Adjur'd *Christians* to shake off that drousie Fit under which they lye, and so run in to the Help of a decaying *Commonwealth*. The Danger is as great as ever was; let us then bestir our selves to maintain those Seats with that Credit which our Ancestors have got for us, and deliver them down to our Posterity; and the only way so to do, is this, To Repel Force with Force, to run to our Arms, and that not fortuitous, tumultuous, and foreign Ones, but our own Country Ones, Lifted and Trained up with great Judgment, and choice Reasons. We should herein imitate valiant Soldiers, who when they are Besieged in a weak Fort, and are ready to fall into the Hands of a cruel Enemy, they stir up all their Strength, and do their very utmost to preserve themselves.

But

But if we be otherwise minded, and through Cowardise or mistake, be wanting to the *Commonwealth*, or our selves, there are but these two ways left, either we must leave our own Country and Hereditary Possessions, as a Prey to the Conqueror, or else we must dye, or be made Slaves; (Of the Two, if we be so degenerate) let us rather leave our Habitatations, our Lands, Goods, and Houses, than suffer our very Blood to be suck'd, the Chastity of our Wives and Children to be expos'd, or those Indignities suffer'd with so many People of *Asia*, *Africa*, and *Europe*, from the furthest *Eastern Countries*, even to our Borders do undergo: If we walk in their Steps, we may, fear the same Ruine.

But why, pray, should we Transplant our lives, let's rather Fight it out, and chearfully buckle to those ways of Defence which God has mercifully supply'd us with. To our Arms, to our Arms, with Valor and Courage, our only Hope under God. This becomes the *Christian Name*, and the greatness of the Danger we are in, and this may prevent our impending Ruine.

The ORATION of *Ebraim Strotſchen*, a *Polonian*, ſent Ambaſſador by *Soliman* Emperor of the *Turks*, to *Ferdinand* the Firſt, Emperor of *Germany*, made at *Frankfort* on the *Main*, before the States of the *Empire*, in the *Selavonick* Tongue. *Nov.* 27. 1562.

MOST *Powerful and Serene* Ferdinand *the Elect Emperor of the* Chriſtians; *My Maſter the moſt Powerful and Unconquered Emperor of the* Turks, *hath ſent me as his Ambaſſador a long Journey both by Sea and Land, with ſome Special Commands, both to Congratulate your Health and Happy Government: Alſo to declare the great Benevolence and Reſpect he bears towards your* Majeſty; *and he hopes that this Friendſhip begun upon account of the former Embaſſie is encreas'd, by the evident Tokens of an injuring Friendſhip which he hath ſhewed towards your* Majeſty, *which God proſper on both ſides.*

Having thus ſpoken, he ſtopp'd awhile, and then proceeded thus:

That your Majeſty *may have an evident Token of my* Maſters *good Will and Friendſhip towards you; he hath Releaſed all the* Chriſtian Captives *for your ſake, which otherwiſe ſhould not be Redeemed for Gold nor Silver, nor the Interceſſion*

tercession of any other Prince. His Majesty hath done this for no other cause, but to confirm the Friendship between the two Crowns; and he likewise hopes and desires the same by Me, that you would Release those Turks that you have Prisoners in any of your Dominions, and that unperverted in their Religion. He also wishes Long-life, a quiet old Age, and a pacifick Government in the Administration of your Kingdoms, which he desires also might be happily transmitted to your Posterity. He promises also to use all means that this League and Truce between the Two Crowns, shall not in the least be Impair'd by any of his Subjects. He also desires that your Majesty would give a particular Answer to each Branch of his Letters; which if you shall do, my Master and your Majesty would vye Offices of Friendship one with another, and will seriously endeavour that this League begun between two aged Princes may encrease every Day more and more, and may receive Augmentation of Establishment, by new and growing Evidences.

Having ended this Discourse, he desired the *Emperour* to acquaint him which of the *August Assembly* was *Maximilian* his beloved Son and Heir of the *Empire*: *Cesar* pointed to him with his Finger, sitting at his Left-hand; then the Ambassador turning his Face towards him, bowed his Body, after the *Parthian* or *Turkish* manner; and laying his Right-hand upon his Breast, wish'd him a long and happy Life, with a joyous Success-

on of the *Roman Empire*, and Prosperity in all his Affairs, adding these express words; *That he did not doubt, but that he proceeding from so Noble a Stock, would not be inferiour to his Father, but rather according to the Notation of his Name*, Maximilian, *he would be Greater and famouser than his Parent.* Then turning to the *Emperor*, he presented him the Gifts that he had brought, *viz.* Two high-priz'd Goblets of Native Crystals, beset with precious Jewels; together with a choice *Turkish* Horse, adorn'd with Golden Trappans and Jewels, and also four Camels, the best in all *Constantinople:* These he presented to the *Emperor*, excusing the Leanness of the Horse and Camels, contracted by so long a Journey, as the space of Four Months.

The COPY of the *Prudential Letters* given to the said Ambassador by his Master, upon the Eight Years Truce, by the *German* Emperor.

I *Lord of Lords, Reigning over the* East *and* West; *that am able to do, and not do, what I please; Lord of all* Greece, Persia, *and* Arabia, *and Ruler over all that can be Subjected either to* King *or* Lord; *the great* Hero *of these Times, and the Valiant* Giant *of the wide World; Lord of the White and Black Sea, and of the Holy City* Mecha; *Shining with the Splendor of*

God;

God; *and of the City* Medina, *and of the Holy and Chast City of* Jerusalem; *King of the Noble Kingdom of* Egypt; *Lord of* Jonia, *and of the Cities of* Athens; *Senate of the Holy Temple of* God: Zabilon, *and* Bassio, Retham, *and* Magodin, *the Seat and Throne of the great King* Nashin Reta, *and Lord of the Island of* Algeus, *and Prince of the Kingdoms of* Tartary, Mesopotamia,; *and of the* Medes, Georgians, *and all* Greece; *of* Moria, *and* Anatoria; *of* Asia, Armenia, Valakia, Moldavia; *and Emperor of all* Hungary: *With many other* Kingdoms *and* Dominions; *the Thrice Great* Emperor Sultan, Solyman; *the Son of the Great* Emperor Selin: *Who hath Power from* God *to bridle all People, and Ability to open the Bars and Gates of all Cities and Forts: All the ends of the Earth, none excepted, are put into my Powerful Hands: The Lord of the* East, *from the Land of* Tsin *unto the Borders of* Africa, *whom* God *hath made strong by the Edge of the Sword; Amongst whose Powerful Kingdoms,* Cesars *inexpugnable Castle is accounted one of the least; and the* Empire *of* Alexander *the Great, was but small in respect of my Hereditary Dominions; the Valour of the whole World, and the Vertue of the Firmament is with me. Seeing King* Ferdinand, *who art the Powerful Lord of all* Christianity, *and the Elect Vessel of the Powerful* Christian Faith, *Created and Chosen* Emperor *of the* Romans, *and of* Bohemia, *of the* Vandals, Croats, *and many other Countries,* King *and* Ruler. *Seeing, I say, that awhile since you sent your*

Chosen

Chosen Counsellor and Ambassador, Augerius a Busbeck, *to our Court, the Refuge of Princes, and the Throne of Grace, to them that desired it; with Letters of Friendship to renew the Ancient Peace and Contract of Amity between us: Which* Letters *were Dated in the Year from the* Prophet Jesus; (*upon whom, and upon our* Prophet Mahomet, *be the Light and Peace of* God) 1562. *the First Day of* June: *Desiring of us, to grant the* Truce *for Eight Years; during which Time, no Cities, Countries, or Forts of his, should be Molested by our Arms, but his* People *should live in secure* Tranquility, *&c.* To which Request, we answer; *That such a* Truce, *firm Concord and Friendship shall be continued between Us for Eight Years, on these* Conditions: *First, That* Urinis *should send Yearly to our* Court, *as a* Pledge *of the* Truce, 30000 Hungarian Duckats, *together with the Remainder due for Two Years past; and for that we Promise, that we will not Interpose in any* Offices *either of Friendship, or of Enmity, as to the Hereditary* Dominions *of the Son of* King John, *whether Situate in* Upper Hungary, *or in the further Part of the* Teise; *all of which belong to Us by Right of War. Moreover the Son of the said* King John, *during this Eight Years* Truce, *shall be Oblig'd to be Obedient to Us; not to undertake any War against Ten, or to Molest your* Subjects *with* Fire *and* Sword; *not to exact any Money, or Arbee any Prey from Them. And we likewise do Promise, That we will take no Occasion to destroy your* People *by* Fire *or* Sword, *but will devoutly observe this Eight Years*

Peace

Peace and Concord. Moreover, Bulukbi Michael, and Nicholas Bathol, and some Others, shall be included in the same Conditions of Peace, and shall be subject to you, and the Son of King John: And if any of yours, or of his Subjects, have taken away any Goods or Lordships in time of War, from whence new Dissentions may arise? Our Will and Pleasure be, That such Matters shall be put off undetermin'd, until the Time of this Truce shall be Expir'd. And if perhaps new Controversies shall hereafter arise between us, upon the account of our Mutual Jurisdiction which cannot be compos'd; Let each of us keep their own, without any Contention or Strife. Moreover, some Towns Situate on the Danow and Tatta, may remain as they now do; so that the Soldiers in the Garrison of Tatta, shall have no Right to Infest the Villages upon the Danow. Moreover, if from this time of Peace, any of your Nobles have some of my Subject Prisoners, they shall set them free without Ransom; that so their Peace and Concord shall be more firmly kept. All and every of these, we will and faithfully Promise that they shall be duly Observed till the end of the Eight Years aforesaid: And for that purpose, we have caused these Letters of Confederation to be Published from the Court of Our Magnificence; and have also ordered, that a Copy of these Letters, together with my Edict thereupon, should be sent to all the Commanders and Officers of all my Forces both by Land and Sea, to be faithfully observed by them.

The

The Condition of this Truce *shall Comprehend our true* Vayvords *of* Valachia *and* Moldavia; *and that none of your* Hungarians, Croats, Sclavonians, *or others, should be molested or troubled by any of Mine, on any pretence whatsoever. But if some of yours making Inroades from your Castles shall Plunder some of ours, they shall be bound to make Restitution; and if any Fugitives of ours shall carry away their Master's Gold, or other Goods, and seek shelter from you; the Goods are to be restor'd, and the Fugitives punish'd in* Terrorem; *for the Goods of* Fugitives *belong to their* Masters: *The like is to be done, if your* Fugitives *fly to us.* Moreover, *It shall be lawful for your* Commander *to Fortifie* Towns *and* Castles *upon the Borders of* Hungary, *and to Import* Victuals *and* Arms, *but not beyond their own* Bounds. *None of your* Subjects *in* Hungary, *or elsewhere shall be carried away* Prisoners, *during this* Truce; *if they be, they shall be presently Relaxe'd: Besides, if any* Ambassadors *and* Christian Princes *shall Reside at our* Court, *for the dispatch of Business, they shall have free Leave to walk up and down, to go and come: And moreover shall be handsomely Assisted by* Interpreters, *to declare their* Errands; *and if by reason of the Confines of each other* Countries, *some Differences do arise between our* Subjects, *those Disputes shall be Determin'd by discreet Persons, chosen on both Sides; that the Causers of those Disputes shall be punished as* Truce-Breakers. *Moreover, We forbid* Duels *on the Borders of both our* Countries: *And we desire that this* Truce, *and every* Article *hereof,*

hereof, may be publickly Read in your Dominions, and Commanded upon them to be Obediently kept. We have Promis'd the same before, and your Ambassador lately sent, desir'd it of your Majesty, and humbly besought us, that this Peace may be firm and established by Imperial Oaths, and by these Letters of Credence, as if we Our Selves had been present. And therefore I send these Letters of Peace to you, that your Commanders and Soldiers may be bound to Observe them, as long as they shall not Act contrary thereunto; so long these Articles of Peace be Confirm'd between us. In Testimony whereof, I Swear by the one True and Living Creator of Heaven and Earth; by the true Signs of our Great and Venerable Prophet, by my Imperial Power, and by my True Faith, that none of my Captains, Commanders, &c. shall presume, or attempt to do any thing in Breach of this Eight Years Truce; Commanding also all the Jurats of our Potent Emperor, the Rulers of Valakia and Moldavia, and King Stephen himself, with other Commanders on our Borders, that they observe these Conditions towards your People, Cities, &c. as I my self will do: Nor that they commit the least Breach, to the Prejudice of any of your Subjects. In short, I shall Ascribe great Reverence and Authority to this Great and Potent Friendship; so that I will not every a jot to the Breach thereof. And whereas your Ambassadors have desir'd me to Release some Christian Captives without Ransom; I have granted the same to your Friendship, which otherwise no Money could have releas'd; especially hoping that you would

Release

Release all the Turks *that are Prisoners with you.* These Letters of *Peace and Confederation*, were Dated in our *Imperial Palace* and *Throne* of our powerful *City Constantinople*, in the Year of our Great and Venerable *Prophet*, 969. *Sept.* 1.

'Tis to be observ'd, That the *Turkish Ambassador* had 23 Persons in his *Train*; the greatest part whereof were *Commanders* of *Buda* in *Hungary*, He had also 29 Horses and 6 Camels.

The *Names* and *Sirnames* of the *Turkish* Ambassador, and his *Attendants*, from *Constantinople* and *Buda*, which entred into *Frankfort* with him.

E*Braim Strotius*, *a Polonian*, Ambassador had 23 Servants, and 29 Horses, 6 Camels.
The *Bassa* of *Buda* had 7 Servants, 10 Horses.
Rassan Mustica of *Five Churches*, 3 Servants, [illegible] Horses.
Istraphius Zauschus, 2 Servants.
Percham Zauschus, 2 Servants.
Bermanus Bily of *Buda*, 2 Servants.
Duras Bulius of *Buda*, 2 Servants.
Dellius Constraff of *Buda*, 2 Servants, 3 Horses.
Hossen Bulius of *Buda*, 2 Servants, 3 Horses.
Durastou of *Buda*, 1 Servant, 2 Horses.
Dulli Achmal, 1 Servant, 3 Horses.
Odoverdas, 1 Servant, and 2 Horses.
Kadulius, 2 Horses.
Bulius Sachemius, 2 Horses.
Mustafa, 1 Servant, *Hussam*.

FINIS.

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